

Volume 24
Number 3

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MARCH

M I S S I O N S

1933

THE COVER

Many readers will wonder whence came the striking cover on this issue. It is a reproduction from the photograph of the widow's arch at Ngan Lin Chiao, West China, which Mr. Vichert describes on page 141.

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THE CALENDAR

*Coming events of interest to
Northern Baptists*

MARCH

- 2 —Woman's Home Mission Board meeting in New York
- 12-19—Annual Pledge week for the *Every Member Canvass*
- 13-14—Foreign Mission Board meeting in New York
- 17 —Home Mission Board meeting in New York
- 29 —Meeting of Administrative Committee, Finance Committee and Executive Committee in Chicago

APRIL

- 5 —Woman's Home Mission Board meeting in New York
- 11 —Ministers and Missionaries Benefit Board meeting in New York

MAY

- 4 —Woman's Home Mission Board meeting in New York
- 22 —Home Mission Board meeting in New York
- 16-22—Southern Baptist Convention in Washington, D. C.
- 23 —Joint meeting of Southern Baptist Convention and Northern Baptist Convention in Washington, D. C.
- 24-29—Northern Baptist Convention in Washington, D. C.

THE CHRONICLE

*From the cradle to the grave in
missionary service*

BORN

To Rev. and Mrs. E. T. Fletcher of Burma, a son, October 13, at Berkeley, Cal.

SAILED

Dr. and Mrs. William Axling, from Los Angeles, January 9, on the S.S. *Tatsuta Maru*, to Honolulu; from Honolulu, February 14, on the S.S. *Asama Maru*, to Japan.

ARRIVED

Miss Ethel Nichols of Gauhati, Assam, in New York, January 17.

MARRIED

Miss Florence Nystrom of Tokyo, Japan, to Rev. Arthur Collins of the Japan Evangelistic Band, Japan, in Tokyo, October 28.

DIED

Rev. E. H. Jones, retired missionary of Japan, in Los Angeles, December 24.

Mrs. Frank H. Levering, retired missionary of South India, in South India, January 6.

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CHURCH CALENDAR SERVICE reports that a recent survey covering the records of the year showed a loss of less than 10 per cent in the number of churches served. In every instance where a church was obliged to cancel its subscription the explanation was given that financial conditions forced this action, to the regret of the church. Assurance was given that when it is possible the subscription will be renewed. The number of churches now using the Baptist Calendar is 122. Up to this point in the fiscal year, *Church Calendar Service* is still paying its own way, in spite of the reduced quantities which are being printed.

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THE QUESTION BOX

1. Who is Walter Chrzanowski?
2. Who sang the same solo in seven languages?
3. What event occurred May 10, 1840?
4. Where is Zamboanga?
5. What organization has set a goal of 4,000 new members in 1933?
6. Who was pastor of the same church for 35 years?
7. What budget had to be reduced by \$14,665?
8. How old is Bimola?
9. Where were the liquor interests beaten by a majority of 68,000 votes?
10. What happened January 18, 1933?
11. What is a *Kos*?
12. What room has an area of 2640 square feet?
13. Who had the sorrowful task of burying his own wife?
14. What is said to be "stamped all over with selfishness"?
15. What took place at Hynds Scout Lodge in the Rocky Mountains?
16. What repainting job cost \$1,000?
17. What town has narrow and filthy streets?
18. What sick man came from England ten years ago?

Prizes For 1933

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1934, to receive credit.

This contest is open only to subscribers.

Instructions to Subscribers

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, Editor Emeritus WILLIAM B. LIPPHARD, Editor
Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 24

MARCH, 1933

No. 3

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All Ready for Pledge Week!

IT COMES MARCH 12-19. WILL YOU COOPERATE?

PLEDGE WEEK this year comes March 12-19. More than 700 Baptist communities have asked for and received the Community Canvass manuals and accompanying literature. This is the way the record stood on January 15th.

In the same period the manual of the Every Member Canvass was sent to 4,400 local churches.

An impressive picture would be revealed with activities now under

way in every state, if it were possible to take in at a glance the simultaneous movement of all of these churches and communities toward a common goal. Chairmen of the canvass have been called together by community directors for careful study of the manual, without which it is impossible to gain that preparation necessary to success. Hundreds of these groups met for such study. And their members have the satisfac-

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sonal standpoint of the church members.

The Board of Missionary Cooperation provides this literature to help churches put on the canvass in the manner which experience shows has produced the best results. Printed matter is no substitute for active personal work on the part of chairmen and committee members, but it is an aid so valuable that it cannot be dispensed with. Additional copies of the master list may be obtained from the state office at one cent each, and of the pamphlets, suggestions to canvassers, at two cents each.

Tour of Northern and Southern Convention Presidents Cancelled

President F. F. Brown, of the Southern Baptist Convention, found himself unable to make the projected tour with President Johnson of the

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"Northern Baptists Rethink Missions"

A STUDY OF THE REPORT OF THE LAYMEN'S
FOREIGN MISSIONS INQUIRY

*Published by the Department of Missionary Education
of the Baptist Board of Education*

Compiled and edited by Dr. P. H. J. Lerrigo under the direction of the Officers' Council of the two Foreign Mission Societies in response to the recommendation of the Committee on Denominational Objectives that the Boards give data for a Convention-wide Study of the Laymen's Report.

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7. Schools of Missions should include a class for its study.
8. Young people's groups of whatever name should know its contents.
9. The book should be read and studied by each church in the Northern Baptist Convention.
10. Northern Baptists should withhold judgment on the Laymen's Inquiry Report until they read this authorized statement of our Foreign Mission Societies.

Inquiries concerning the Laymen's Report may be addressed to

DR. P. H. J. LERRIGO

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

MISS JANET S. McKAY

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Northern Baptist Convention. Dr. Brown is faced with such a volume of work that he simply cannot get away, especially as the Southern Convention is now without a promotional secretary. Dr. Charles E. Maddy resigned from that position recently to become secretary of the Foreign Mission Board.

She Shares Her Grant With Others

The Ministers and Missionaries Benefit Board has a letter from the widow of a Baptist minister who is receiving a very small beneficiary grant. In view of the great need among aged ministers and their wives, this good woman wrote in asking that one-fifth of her grant be given to someone else. This offer

reveals the spirit of self-sacrifice, appreciation of need of others and real generosity. It is only one of many such stories revealed in letters received by this Board, which reaches out a helping hand to more than 4,500 persons, ministers, widows and orphans.

WHO'S WHO

In this Issue

Robert A. Ashworth, former editor of *The Baptist*, reports the Laymen's Foreign Missions Inquiry conference in Chicago.

Ataloo, direct descendant of a Chickasaw Indian chief, is teacher of Arts and Crafts at Bacone College.

Albert Judson Fisher, is a direct descendant of Ezra Fisher of whom he writes.

Albert W. Jefferson, pastor of the First Baptist church of Lynn, Mass., is a member of one of the oldest Free Baptist families in New England.

Henry W. Munger has served for thirty years as a missionary in the Philippine Islands. He is now in the United States on furlough.

Fred E. Stockton, Secretary of the North Dakota State Convention, contributes the final instalment describing his tour in the Bad Lands.

Clarence G. Vichert began missionary service in West China two years ago. His father is on the faculty of the Colgate-Rochester Divinity School.

Three of the magazine's contributing editors report three interdenominational conferences that dealt with the larger aspects of missions.

Wear the Baptist Button in March

Plans for "March to Church in March" include the use of a button inscribed with the slogan. President Johnson has made arrangements whereby churches can obtain the buttons at nominal cost.

MISSIONS

You are going to enjoy this issue. When you finish reading it, why not subscribe for a friend?

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"Oh where, oh where has our little dog gone?"

By W. R. WERELIUS, M.D.,
OF KANGPOKPI, ASSAM

"Let us get a dog," said the new missionary doctor to his wife.

"Good," said the wife, "but where would you get one here in the hills of Kangpokpi?"

The word went around that the Doctor Sahib wants a dog. The very next day our leper compounder appeared with a puppy. He was an ugly little dog, yelping most of the time. However, he was a gift and we took him in.

Naming a shabby little dog was a problem.

"He does look like Measles to me," said the wife.

"Let us call him Measles," said the Doctor.

In three months Measles grew up to be a rather good looking dog. He was a faithful creature and we both grew attached to him.

One day when the Doctor was about to go on a medical trip into the jungle he called Measles to accompany him. But Measles was not to be found. They told us that there was quite a fight by our bungalow last night. A tiger had killed our Measles and had carried him off.

"Oh where, oh where has our little dog gone?"

They Are Not Free!

The two China posters displayed on pages 72-73 in March issue were announced as being available free of charge to churches.

This was an error. Owing to the cost of printing, the Department of Missionary Education is obliged to ask a nominal sum of 25 cents for the set of two posters.

And Still They Come!

TRIBUTES TO THE MAGAZINE BY ITS READERS

Nine states are represented. Read this issue from cover to cover and you will concur in their opinions

We surely have enjoyed your FINE magazine—the very best of its kind. Owing to the present financial conditions I am without a pastorate and have to do without magazines that I otherwise would have. So I consider it very fortunate that I have an opportunity of securing this particular magazine.—*Rev. A. M. Bailey, Greenville, Mich.*

We think MISSIONS the most wonderful magazine published. We do not see how any improvement could be made upon it. Our whole family enjoy it immensely. We have all certainly enjoyed reading it through.—*Rev. L. R. Babbitt, Malvern, Iowa.*

I have taken MISSIONS all the years of its life and would not know how to do without it. It brings our missionaries and their work very close to my heart. May God's blessing rest upon you as you take up the work which Dr. Grose lays down. MISSIONS grows better and better each year.—*Mrs. Lillie D. Plum, Meredith, N. H.*

I have nothing in the way of magazine reading that is comparable to MISSIONS. I enjoy every page and could read and re-read it.—*Mrs. Irwin Capperrune, Bradford, Ill.*

MISSIONS gets more interesting with every issue, so I can't be without it.—*Lillian Hendershot, Kilgore, Neb.*

Will you please send MISSIONS for the coming year. All speak of it as a very superior magazine. Personally I feel it is one of the very few that have not deteriorated the past few years. MISSIONS gets better "every day in every way."—*Agnes B. Powell, Marshall, Mich.*

I would not feel satisfied if I did not have MISSIONS each month. I enjoy, so much, every article. It seems to me MISSIONS grows better each year. I pass my magazines on to others I hope to get deeply interested in it.—*Mrs. C. E. Sessions, Kent, Ohio.*

I have taken MISSIONS for many years and consider it the best of any missionary publication. I consider this last number one of the best ever.—*Mrs. W. A. Leavitt, Stoneham, Mass.*

I send you \$1.25 for a renewal of my subscription to MISSIONS. I will not have the paper much longer. I am past 91 years, so you see I will have to stop before long. But I want it as long as I live. I like it very much.—*G. T. Browning, Bozeman, Mont.*

My husband and I enjoy reading MISSIONS. It keeps us informed about things all over the world. We pray for God's blessing on the work in 1933.—*Mrs. R. L. Eighney, Waterloo, Iowa.*

I always read MISSIONS from cover to cover and enjoy every page of it, for it keeps me informed about the work of the Kingdom in all parts of the world. I know about many of our missionaries through its pages, of whom I probably would never know otherwise.—*Mrs. J. Cossairt, Madison, Ind.*



March to Church in March

I was glad when
they said unto me,
let us go into the
house of the Lord.

—Psalm 122:1

See announcement
by
President C. O. John-
son on page 158

MISSIONS

VOL. 24. NO. 3



MARCH, 1933

LET'S GO TO CHURCH AGAIN



THE proposal to "March to Church in March," set forth in detail by President C. O. Johnson on page 158, merits enthusiastic endorsement. Everybody except the sick and the disabled can cooperate. The very simplicity of the plan and its practical character make it universally adaptable and wholeheartedly adoptable. Every type of Baptist

church—big, little, rich, poor, city, suburban, rural, conservative, liberal, English, foreign-speaking—all can join heartily in this nationwide, denominational movement to go to church on the four Sundays in March.

The plan comes at a time in American history when it will most likely receive favorable response. People have been sorely chastened and sobered by their economic disasters. They are in a mood to recognize anew the things of the spirit. In a New Year's Eve message over the radio, Mr. Stobart of the British Broadcasting Company uttered a profound truth that strikes home to all of us. As reported in *The Christian Century*, he said, "What is needed before there can be the beginning of an ascent out of the miry clay, is a complete change of heart and spirit. This is the prime necessity of our day. The only thing not tried yet is the Christian religion. We need first and foremost a rededication to the service of God and the love of Christ." Although he spoke to the people of England, his remarks are equally pertinent to the people of America. The "March to Church Movement" should find people everywhere responsive and ready to listen to such an emphasis.

Moreover, the plan can help win back the non-attending member. About 51% of our church membership attend services with some degree of regularity. The remaining 49% never come to

church except on rare and special occasions. Yet the group instinct, a strong psychological factor in human behavior, when wisely directed can be made of great value in the spiritual realm. The mere fact that everybody is going to church becomes a stimulating suggestion to the absentee anybody that he likewise join the procession. A denomination-wide recovery in the joy and blessing of corporate worship can thus be one of its fruits.

There are many other values. It will assure better preaching. Every preacher feels the stimulus to good preaching when he sees before him a well-filled auditorium. It will expand sympathy, develop a feeling of "togetherness," kindle anew the dying embers of devotion, enlarge Christian fellowship, and in so many ways foster a finer, nobler, richer spirit of brotherhood.

Finally, such a movement can sound a note that needs to be heard all across the land today. The late Judge F. W. Freeman started our own thought on this in his memorable and final address at the San Francisco convention in July. "Silver and gold have I none; but what I have I give thee; in the name of Jesus Christ of Nazareth, rise up and walk." A few churches still have silver and gold; but they all have a redeeming Christ and His spirit to give to their communities and to the ends of the earth. A few church members can still write big checks; but all are able to render personal, fraternal, loving service to their fellow men everywhere in the name of Christ. If going to church together in March will help us all to realize that "the unsearchable riches of Christ," in spite of today's adversity, are still available in undiminished measure for us to use ourselves and to share with the world, then "March to Church in March" will be of enduring blessing to Northern Baptists.



The World Today

Current Events of Missionary Interest

Independence is Thrust upon The Philippine Islands

PPROMPTLY overriding the veto of President Hoover, both houses of Congress passed the Philippine Islands Independence Bill by large majorities. It thus automatically became law. Some nations are born independent; others achieve independence; still others have independence energetically thrust upon them. We think the Philippines belong in the third classification. The independence granted them by Congress is not the kind that they sincerely desired. Ever since our own visit to the Philippine Islands in 1925 we have consistently favored independence to the Filipino people. We felt that they were capable of it, that they deserved it and that America had promised it.

The present bill, however, seems to have too much American selfish interest woven all through it. The United States Government is to retain military reservations and naval bases; immigration of Filipinos to America is to be limited to only 50 a year; the new Filipino constitution must have the approval of the President of the United States before it can be even submitted to the Filipino people; economic restrictions in the bill are all in favor of American interests.

The New York Herald Tribune is unsparing in its denunciation, declaring the bill to be "so thoroughly sordid in its conception and so disgraceful in its bringing forth, that it is a cynical outrage against the Filipino, a crime against the American people, a disgrace to our legislative system and an insult to the President." *The New York Times* characterizes the bill as "stamped all over with selfishness."

As might be expected, the younger generation in the Philippines, especially the students, are outspoken in their demands for immediate acceptance of the bill by the Philippine Legislature, believing that any independence is better than none at all. On the other hand the older and more conservative leaders are opposed to the bill. President Manuel Quezon of the Philippine Senate intimates that already 60 out of 96 legislators have signified their disapproval of the proposed form of independence. José Clarin, dean of the Senate, was reported to have denounced the bill in a vigorous speech in the Philippine Senate, although he admitted that the action of the American Congress "proved that the American people have renounced all imperialistic intents toward the Philippines and have recognized the right of the Filipinos to take part in the concert of independent nations."

What will be the influence of this decision in other lands where powerful nations hold political sover-

eignty? One can easily imagine a feeling of uneasiness in the council chambers of governments whose colonial possessions are being swept by the surging tides of nationalism and the mounting desires for independence. What new turn events may now take in India, for example, becomes at once a gravely interesting question.

Northern Baptists are concerned in this development, aside from political considerations, because of their missionary work in the islands. According to the Foreign Society's Report for 1932, there are 37 missionaries in service here. Large investments have been made in church, school and hospital buildings and other property. Annual appropriations reached a total of \$91,095.92 for the fiscal year 1931-1932. What will become of this investment when the Filipinos are in full control of the islands? Will they at once institute restrictions on religious effort comparable to those now in force in Mexico? What will be their attitude toward the continued coming of missionaries from foreign lands? These and other questions will soon need to be faced. Since independence does not take full effect until after a trial period of ten years, there is ample time for our Foreign Boards to study the situation and to determine their policies in accord with any developments that may arise.

Will This Be A Lynchless Year?

UP to February 15th, when this issue goes to press, there has been no lynching reported anywhere in the United States. This gratifying beginning leads to the hope that the year 1933 may prove to be the first in a long series in which this atrocious crime has not been perpetrated. For the year 1932 there were eight persons lynched, two white people and six Negroes. Eight states are guilty of having had this crime occur within their borders, Ohio, Kansas, Arkansas, Louisiana, Kentucky, Texas, Florida, and Virginia. The total for 1932 compares with 13 in 1931; 21 in 1930; 10 in 1929; 11 in 1928; and 16 in 1927. There were 31 other instances in 1932 when 42 persons might have been lynched had not officers of the law intervened and saved them from the hands of mobs. Lynching is a sorry blot on the pages of American history, a terrific indictment of American civilization with its boasted emphasis on justice and democracy, and a dreadful humiliation to American Christianity. During the past 50 years nearly 5,000 persons have been lynched in the United States. For 40 years the average was more than 100 a year. For the first time Mississippi,

which has a Negro population larger than that of any other state and has usually led the others in the number of recorded lynchings, in 1932 achieved a stainless record. Fortunately public opinion is increasingly making itself felt. The organization of "The Association of Southern Women for the Prevention of Lynching," which already has an enrolment of 7,000 women, is one of many indications that the day is not far distant when this terrible crime will be entirely eradicated from American life. Nevertheless, constant vigilance will always be necessary. The combination of race prejudice and mob violence is one that only the sternest measures can control.

Kansas Is Blamed for Influenza in Europe

MORE than 3,000 persons died in Europe from influenza during the week ended January 14th, according to reports to the health section of the League of Nations. Moreover, the League states that the epidemic started in Kansas, swept across the United States and then via Montreal, Canada, it spread across to Europe. What happens in Kansas affects the destinies of thousands of people thousands of miles away. We live in a strangely interdependent world!

A New Unity Emerging in China

FOLLOWING an extended relief survey tour through ten provinces of China and interviews with thousands of Chinese, Dr. David A. Brown returned to the United States confident that a new unity is emerging in China. Dr. Brown is chairman of the American Committee for flood and famine relief in China. During the past two years more than \$300,000 was expended for this purpose, contributed by the people of America. In an interview reported in *The New York Times*, Dr. Brown said that "the attack on Shanghai and the invasion of Manchuria and Jehol by Japan have done more to consolidate forces in China and stimulate unity among the Chinese people than any other thing." He was greatly impressed by the rapid development going on in Chinese youth among whom he found "civil war growing unpopular. Communism and banditry are being fought on many fronts. Famine and flood are being attacked with great intelligence, as evidenced by thousands of miles of dykes and irrigation projects, and the people are being brought closer together. China is thoroughly awake to one of its

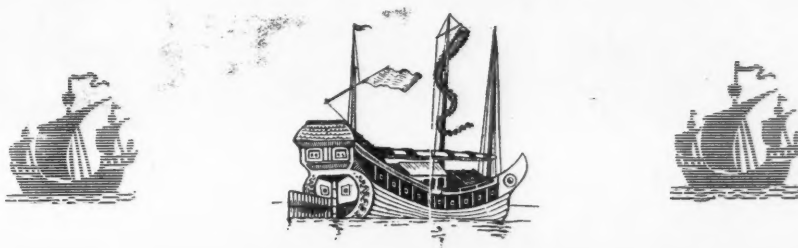
major problems—transportation—and thousands of miles of new hard-surface highways are now in the making. In Shensi province American relief funds built a 600-mile road from Lanchow to Sian."

Sanity and Friendliness Slowly Replace War Madness and Animosity

ANOTHER milestone was passed on the hard road away from the hatred engendered by the World War when the authorities at Harvard University placed a memorial tablet in honor of the graduates who had fought and died on the German side. After listing the names of the men, the inscription as translated from the Latin reads, "Harvard University remembers her sons who under other standards gave their lives for their country." Another incident that likewise marked the passing of war hate was the invitation given by the survivors of the American troop transport *Tuscania* to the Commander of the German submarine to attend their annual re-union dinner. The president of the survivors' association is reported to have said that all personal animosity toward the German captain had disappeared and that the survivors realized that he had done his duty. Still another incident is reported from Paris where a group of French war veterans asked permission of the French Government to send a delegation to Berlin in order to restore to President von Hindenburg the flag of a regiment he had commanded in the war.

Of similar import is the published action by the Foreign Missions Conference with respect to German War guilt, the last paragraph of which reads as follows: "While conscious of incompetency to deal with any of the political implications of the question, which we approach only by reason of common spiritual concern with our German brethren, the members of the Committee of Reference and Counsel take this opportunity of expressing the judgment that the World War was the inevitable outcome of historical national rivalries which found expression in competitive military and naval armaments; and state their conviction that for the existence of these rivalries and their inevitable result in the World War, no single nation can justly be declared solely responsible."

How strange this all seems. For anyone to have prophesied fifteen years ago that these things would take place, would have been regarded as dangerously near treason. Slowly sanity and friendliness are again replacing war animosity.



CLINICS



*Photographs by
C. G. Vichert
of SuiFu,
West China*

**See his article
on page 140**

TOP:
*The crowded
market square
at Li Chwang,
West China
where 290
people were
vaccinated*



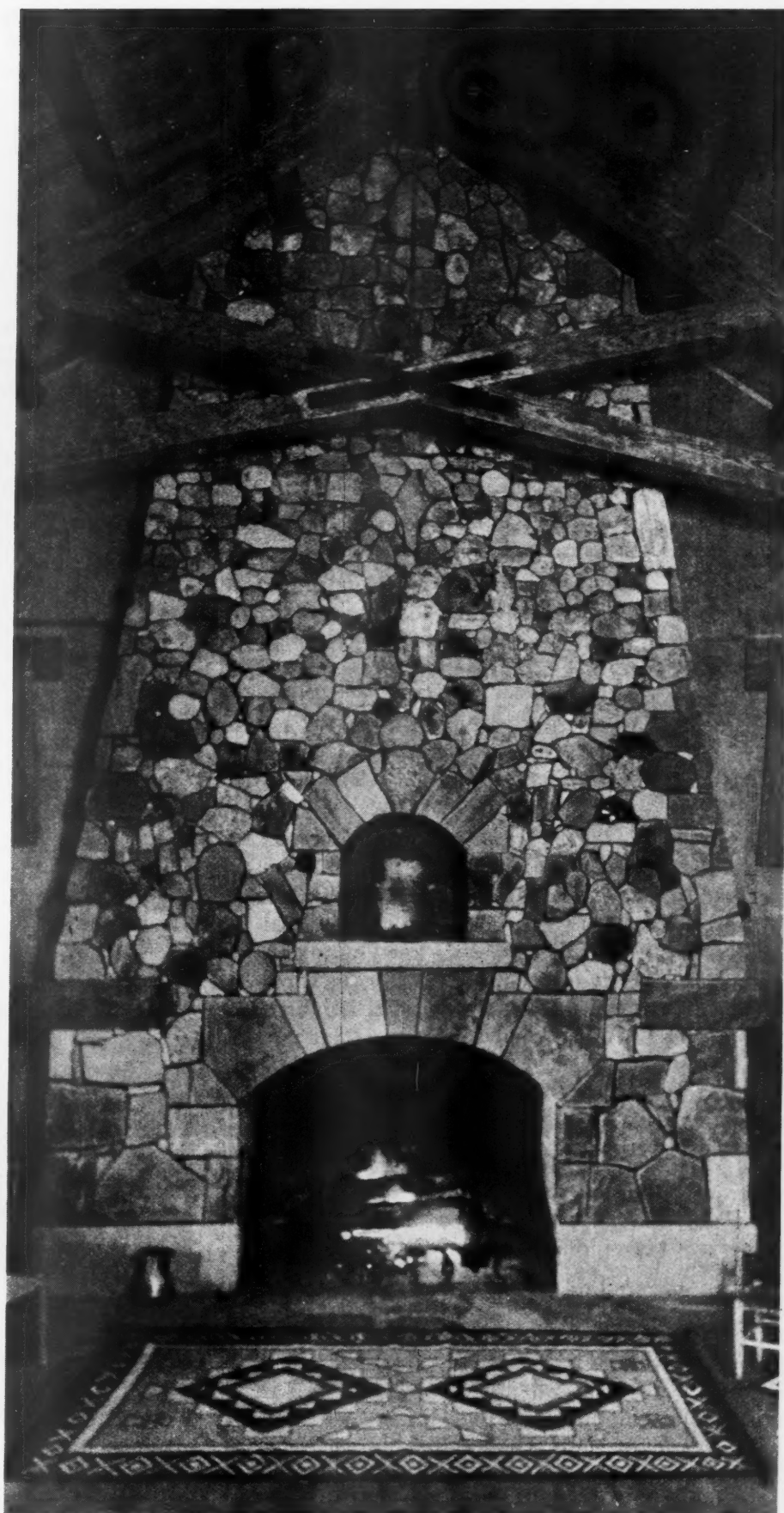
BOTTOM: *Dr. C. E. Tompkins and a group
of vaccination patients at Li Chwang*

STONES

The mammoth chimney and fireplace in the new Art Lodge at Bacone College. It is constructed of more than 500 stones, collected from Maine to Alaska

The new art Lodge was dedicated December 2nd, in the presence of many guests. Dr. W. C. Ryan, head of the Education Department of the U. S. Indian Bureau, was the principal speaker. Other addresses were delivered by President B. D. Weeks and by Ataloo. The invocation was offered by Rev. Peter Ewing, a Creek Indian pastor. The Bacone College Glee Clubs furnished the music.

See page 154



If you once start reading this fascinating narrative you will not lay it aside until you have finished it

Along the River of Golden Sands

A new missionary accompanies a veteran medical missionary on a remarkable tour of 21 days, visiting strange walled cities and remote river towns in West China

BY CLARENCE G. VICHERT



A NEW missionary has not crossed the equator in missionary life until he has made an outstation trip. Therefore I welcomed the suggestion of Dr. C. E. Tompkins that we spend three weeks on a medical trip to the Suifu outstations. Dr. Tompkins had not visited many of the outstations for eighteen years and I, the new arrival, had never been out in the country. We were both excited over the prospect of our extended trip. The morning we left Suifu found us in the typical explorer attitude. If you do not know what this attitude is I may say that it is the state of mind where you are continually asking what is before you, and at the same time wondering what you have left behind.

A GREAT WELCOME AT LI CHWANG

Our first stop was Li Chwang, a city near the center of bandit activities. From the river we could see the stone block house which ensures safety for law-abiding citizens. Notice of our intended visit had preceded us, and it was not long before almost the whole city was aware of our presence. Anyone who has vaccinated babies will know what I mean. The volume of noise that arises when several dozens of babies yell in unison is astounding. By the time an hour was up we could foretell, with reasonable accuracy, the extent and duration of the yell that was destined to come from each of our small victims.

In our two days at Li Chwang we vaccinated 290 men, women and children. In addition to this work, Dr. Tompkins conducted a clinic both days and spoke in the evening services.

Since our routine was much the same in each place we shall mention our daily program. In each station, with one or two exceptions, we stopped for two days. The first day we spent in vaccinating and giving medical attention to the local people. The second day we devoted to the farmers who would come in from outlying districts for the city market. The evenings we gave to evangelistic meetings at which Dr. Tompkins



Clarence G. Vichert and Dr. C. E. Tompkins start on their 21-day tour in West China

and the Chinese evangelist spoke. When arrangements could be made Dr. Tompkins gave hygiene talks to groups of school children. Our leisure time we spent in talking to church members, attending feasts, and visiting with those enquirers who showed an interest in our message.

Every station that we visited brought to us one or two experiences that cause that station to stand out vividly in our memory. At Li Chwang the gratitude of one of the men who had been treated and cured by Dr. Tompkins many years earlier was very touching. He would come back to us again and again to tell us of his gratitude. "*Fei shin I sen, ngan shin.*" (Thank you, doctor, may you have a peaceful heart.)

MODERN IMPROVEMENTS IN ANCIENT CHINA

On our way to our next station we made one stop down river at Li Ch'i. Here we were entertained at dinner by Miss Bailey of the China Inland Mission. She is the only foreigner in this large and fairly modern Chinese city and, consequently, she welcomes visitors from other stations. A brief walk through the streets convinced us that old China, in this district, is rapidly disappearing. The main streets were wide and well paved; the stores were stone or brick with glass show windows; the schools and government buildings were old temples and yamens that had been remodelled to meet present needs.

A few hours later, when we reached Chiang Ngan, we found practically the same conditions. Modern improvements are going on rapidly, too rapidly for those who love the picturesqueness of medieval walled towns, with their narrow streets and tiny shops. Chiang Ngan is noted for its bamboo work. The bamboo is floated down the small river to this city where it is worked into numerous articles, and then is exported on the Yangtze River boats. In the shops outside of the city we noted the following articles made out of bamboo: boat poles, rope, boxes of all sizes and styles, chopsticks, vases, pen stands, mirrors, trays, pictures, and flutes. Not far from these shops we found a large foreign mill operated by a group of Chinese who have had engineering experience in the engine rooms of the Yangtze steamers. The quality of flour produced by these enterprising men is causing much joy among the foreign housewives of Szechuan.

The road to Ngan Lin Chiao led through field after field of yellow rape. In fact we began to think that rape was the only crop grown in this

section until we came upon fields of peas and beans in full bloom. In the corner of many of these fields were little shrines containing local idols. The resemblance of these idols to Egyptian figures was most marked. Infrequently we came across an idol with Grecian characteristics. The fact that these local deities are not Chinese in their appearance would seem to indicate an early contact with the outside world. The very road we traveled on may have once been a path for pilgrims from India, Asia Minor and beyond.

THE HOSPITALITY OF A LIQUOR MERCHANT

We entered Ngan Lin Chiao through a widow's arch that is supposed to be the finest in West China. We were told that it was repainted this year at a cost of one thousand dollars. The expenditure of this amount of money did not surprise us for we had heard that Ngan Lin Chiao was a wealthy city. We made our home with a friendly merchant engaged in the liquor business. Our vaccinating and speaking was done against a background of grain bins and wine vats.

The local church people, as soon as the necessary money can be raised, intend to buy property for a chapel and school. There is an excellent group of Christian young men in this city and they met with us in the evening for a religious service.

The next day several officials asked us to come to their homes and prescribe treatment for members of their families. We welcomed this opportunity to make contacts with the governing class and, therefore, we spent all of one morning visiting in the wealthiest homes of the city. Our medicine was gladly received but our gospel was returned to us with the polite "It is good." The poor were the ones who listened gladly and they were the ones who stayed to hear more. We vaccinated 240, rich man with his silk gown, poor man with his straw sandals, beggarman with his bowl, and thief with his revolver. When we left, we were presented with many gifts including chickens, a duck and a number of eggs. We sent our trophies of conquest home by special messenger and, unencumbered, continued our journey.

PRIMITIVE BAMBOO PAPER MAKING

On the road we passed a paper mill where paper is prepared for burning at the graves. For those of you who wish to know a primitive process of making paper we include a list of various steps. Bamboo is cut into narrow strips and then

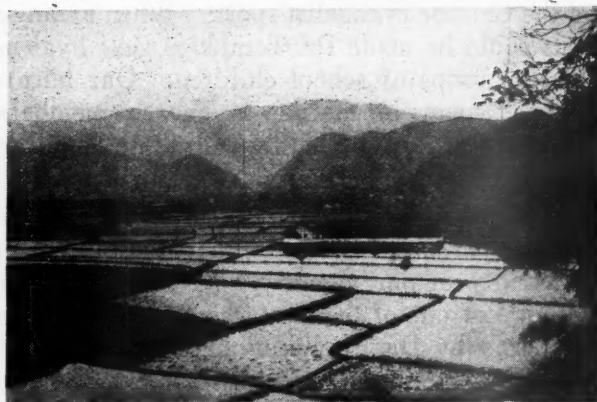
put to soak in vats containing water and lime. After the bamboo has been partially decomposed it is taken out of the vats and ground into pulp by mill stones turned by oxen. The pulp is then put into tubs of water and as the particles of wood fiber are in suspension they are caught on screens and then deposited in piles as thin sheets of wet paper. When a stack of these wet sheets is about six feet high a primitive press of logs is used to drive the water out of the paper. After this the sheets of paper are pasted up on the sides of drying ovens. The drying completes the process and when the paper leaves the ovens it is ready to be shipped down stream.

A few minutes after we arrived in the walled city of Chang Lin we heard singing that sounded familiar. Our curiosity aroused, we investigated and found that the Chinese evangelist had gathered together a group of children and was teaching them to sing the Ten Commandments. The singing was followed by the story of Joseph or at least part of it. The evangelist had learned the appeal of the serial and when he had sold Joseph to the traders he left his audience in suspense until the next evening. By the use of this method an interested group of children were secured for each evening of our stay.

Several of our Chinese friends, in between vaccinating periods, took us to see the attractions of Chang Lin. Every Chinese city has its places of interest for the traveler. In this case we visited a salt well, the water of which is cool in summer and hot in winter. Salt is secured by evaporating the water in big "kos," large metal reservoirs. The people who operate the well make very little profit, for the officials levy heavy taxes on salt.

THE FASCINATING CITY OF KUNG HSIEN

Kung Hsien was the farthest point in our trip. The road we traveled stretched over mountain trails, through woods and along the sides of steep river valleys. The city of Kung Hsien meets you suddenly; you round a corner in your trail and there is the city. Your attention is fixed, for on all sides are high mountains that confine your gaze to what is in the foreground. The city wall is a perfect picture of what, in your imagination, you think a castle wall should be. The stones were laid in the days when fighting was done with bows and arrows and spears. There are loop holes, watch-towers and heavily protected gates. The wall curves up over a small hill which is included in the city. The hill may have been orig-



Flooded rice fields near Hsun Chien Si

inally the site of a look-out tower. Peeping over the wall are the tile roofs of the houses and temples of the citizens. A little to the right of the city is a dark river which rushes away to an unknown destination. On all sides of the city and climbing up the slopes of the mountain are fantastic rock formations. We were glad to seek the protection of the city gate and the friendly mission hall.

The charm and fascination of the external appearance of the city were not lost by contact with the people, who were unique. They were invariably clean and they had the largest arms we have ever seen. The cleanliness was explained later by a visit to a hot spring where, day and night, people may be found reclining in the luxury of hot sulphur water. The problem of the arms we had to leave unsolved unless it be that the constant warfare with the dragons around Kung Hsien had made the people muscular. We visited one dragon cave and saw a large stream coming forth from the interior of the earth. We listened, but heard no dragon rumble. The energetic Christian work being carried on in the Kung Hsien Baptist chapel has probably caused all the mythical creatures of the past to give up in despair. We vaccinated 475 people here.

VIVID CONTRASTS IN TOWNS AND PEOPLE

To pass from Kung Hsien to Hsun Chien Si is to go from fairyland to the slums of London. Kung Hsien has wide paved streets, clean public buildings, modern schools, playing fields, and a healthy citizenry. Hsun Chien Si is a Chinese city at its lowest. The streets are narrow and filthy, the houses are tumbled down, and the stores dens of vice and gambling. Even our Baptist preaching hall seemed to have been contaminated by the environment, for a local man had turned

it into an ancestral temple. Dr. Tompkins and the Chinese evangelist did a thorough job of cleaning house and in the evening of our arrival a Christian service was held.

Vaccinating proved most disagreeable. So many people were infected with various diseases that the greatest precautions had to be taken to prevent spreading infection from one to another. After vaccinating 375 of the poorest and sickest people we had seen on our trip we were ready to move to a district not so oppressed by opium and its companions.

Yet even in this city we found a few staunch church members. In each city we could always rely on discovering a few men and women who were endeavoring to lead a steadfast Christian life. All honor to them, for the only inspiration they have is what they obtain themselves through private worship, and through the occasional visits made by the traveling evangelists.

PATHOS AND HUMOR

At Hwa Tan Chiao we found the mission chapel too small, and we had to renew our acquaintance with Chinese inns. We did our vaccinating in the chapel and during our short stay here we treated 450 people. Dr. Tompkins was kept busy in the clinic prescribing for all those who needed treatment. One of the sad cases was a little old lady who had broken her arm. She had had no one to set it. When she heard there was a foreign doctor in town she came to see him. There was little Dr. Tompkins could do for her as the bone had already partially set. Her case was but typical of many who, needing medical help, were unable to get any until too late.

Earlier in this report we spoke about each city having peculiar characteristics. In this city we found the people given to joking. The clinic never became wearisome for there was always someone to tell a story or make a pun which would

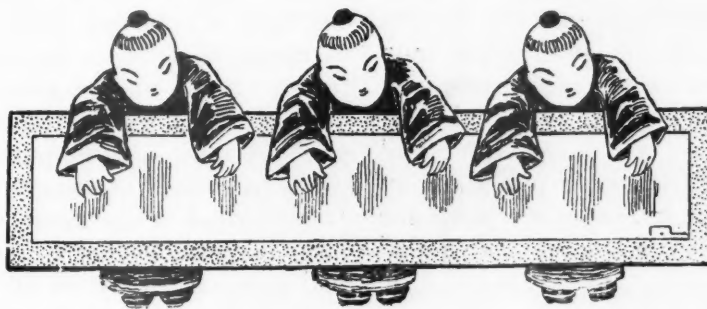
start the rest of the group laughing. The Chinese love puns and from the coolie to the magistrate all classes delight to listen to and participate in a play on words. We were somewhat loath to leave this happy group of people, but our calendar kept us to the trail.

THE END OF THE JOURNEY

Ngan Pien is within a few miles of the Yunnan border and one of the trade routes to that province touches here. Baptists are fortunate in having a strong mission in this city with both church and school operating regularly. The women are organized better than anywhere else we visited. Dr. Tompkins was able to give one or two talks to the women and they responded with questions and discussion that would have been lacking had there been men present in the audience. The women in the outstations are in great need of a foreigner of their own sex who will visit with them and bring them messages pertaining to spiritual and physical welfare.

Our visit to Beh Su Chi astonished us. It overflowed to greet us. We vaccinated over 200 in the afternoon, and then several men of the church insisted that we go across the river and talk over church matters in the evening. This we did and Dr. Tompkins had the opportunity of helping to settle a friction that had arisen between two of the members. We slept in a granary that night and the next morning after a breakfast of mien (macaroni) we returned by boat to Suifu.

Twenty-one days in outstations of Upper Yangtze district, nearly 2,000 vaccinations, at least another 500 treated in clinics, services every night and talks during the day. It was a typical trip for an old timer but an extraordinary trip for me. I now know the urge that Paul must have felt when in a vision he heard the cry "Come over to Macedonia and help us."





Dr. Fred E. Stockton views the Bad Lands of North Dakota with the Little Missouri River in the distance

A Land of Wonder and Enchantment

*Continuing from last month, the story of
a tour in No Man's Land of North Dakota*

By FRED E. STOCKTON



WE traveled many miles over an unused railroad grade along the Missouri. Here we were able to see the Indian life untouched by the tourists today. Their little low huts are for the most part made from rough logs and with sod roofs. Usually there is a brush arbor and much out-of-door living. As we drove along an old Indian trail a great bull snake crossed the road. He waited to meet us and put up a real fight, hissing at us like an angry gander. He measured five feet and seven inches. We were sorry that we had to kill him.

At Lemmon, South Dakota, we were guests of the Lions Club and gave a brief address. We had supper with a Baptist family from Iowa. The next morning we started north from Bowman under a canopy of fog. Old Mt. Butte showed only its foot-hills below the fleecy clouds. Ranch houses, grain fields, herds of cattle and once a little white church came under our moving canopy and out again.

The sky, however, cleared beautifully and we reached Sentinel Butte Village for dinner. On our way still farther north into the Bad Lands we turned aside to see the wonders of the petrified forest. Some of the petrified stumps are still more than ten feet in diameter and in some by-gone age must have supported trees similar to the great red-woods of today.

We called at one home where the mother had been baptized by the colporter last spring. She had gone on horse-back out of the canyon to her garden on the top of the divide. We had supper at the little home of Mr. Taylor Crooks, who

covers an 18-mile mail route on horse-back three times a week. In this home we found three lovely little children. The oldest was to celebrate her tenth birthday the following day.

In the evening we had a service in the Westheim schoolhouse. Following a series of meetings here last June, Mr. Brown baptized five persons in the water above a beaver's dam. We had only one oil lantern and a lamp for lights. Our audience was made up of young men, their wives and children, and young people. Only the colporter and I came by car. Some walked while others came in lumber wagons or hayracks, or on horse-back. One young girl rode along on her bronco $4\frac{1}{2}$ miles each way over the crooked and dangerous Bad Lands road. She was one of the five baptized in June. The people are too poor to have cars today. Following the service a splendid young man came forward to indicate his desire to begin a Christian life.

Saturday we went to the colporter's home and rested for a strenuous day ahead. We visited Black Butte, however, and climbed to its summit, the highest peak in the state. We enjoyed a weiner and corn roast with the family in the evening at Rocky Butte.

Sunday morning we were off early for a long day. Mrs. Brown and the two boys were with us. We reached the Killdeer Russian Baptist Church, nearly 50 miles away, for an eleven o'clock service. Mr. Brown gave the right hand of fellowship to the young man recently elected Sunday school superintendent. We had our lunch on the move to enable us to reach Medora for an afternoon service. Here we hustled through, for a rain-storm was coming. For more than 30 miles we plowed through mud and a new unfinished grade. It was 9:00 before we reached Grassy Butte where we had supper in the little hotel.

Rev. B. E. Thorlakson, our other colporter missionary, joined me on my pilgrimage the next morning. Grassy Butte is near the center of the old cow country. Many of the old cow and horse

ranches still exist in the surrounding Bad Lands and are full of fascination. We took a picture of a barn made of straw packed in between a double frame-work of poles on all four sides and roof. It could shelter four horses and did not cost more than 25 cents in cash for spikes. We drove back off the highway to a splendid old ranch lay-out operated today by a World War veteran, Woodie Watson. On the road there were horizontal, inclined, and vertical hair-pin curves passable by car only in dry weather. The long, low ranch house, the barns, and all the other buildings were of peeled logs, chinked with gumbo and roofed with sod. The large corral and cattle pens were beautifully constructed from long saplings.

We knocked at the kitchen door and heard the rather faint voice of a man asking us to come in.



*The grave stone
of Chief Justice
John Grass
at Fort Yates,
North
Dakota*



The happy congregation of the Russian Baptist Church, at Killdeer, North Dakota, out in the open country fifty miles from Black Butte.

This is a real rural church

The invitation was accepted and in the back summer kitchen we found the hired man in bed. The "boss" was out on the ranch and the woman of the place was out in her garden half a mile away. The young man was sick with asthma and a bad cold. He accepted my offer to give him a treatment with Vicks Vapo Rub from a jar I carried in my grip. While I was administering a vigorous application of the salve I asked, "My boy, are you a Christian?" He smiled and replied, "Yes, I am a Baptist." I evidently surprised him when I laughed loudly. Then I told him that we too were Baptists. The colporter bought some aspirin tablets from his car. Then we had prayer together. Charles Croad, our patient and host, came to this country from England ten years ago. We also called on Mrs. Watson in her garden of an acre and a half. She was gathering cucumbers by the bushel. The colporter loaned her two large gunny sacks. She will re-fill them with garden truck when he calls for them on his next visit.

We had dinner at the log ranch house of the old ferry-man, William Chaloner. He used a lariat fastened around the horn of his saddle to pull the ferry across the Little Missouri before the Roosevelt Memorial Bridge had been built. The bronco had either to wade or swim, depending upon how deep the river happened to be. We had a splendid fried chicken supper at the O. K. Bekkedahl home on the divide between Squaw Creek and the Little Missouri Canyons. In the evening we had a service in the Randall schoolhouse on the edge of the canyon. The small matter of lights for the service had been overlooked. Colporter Thorlakson drove his car around to the window side of the building and turned on his lights. We sang, prayed, and preached by Ford light.

We were now on the north bank of the Missouri River across from the place where the Yellowstone River empties its waters. In the "good old days" this vast territory to the north reaching far across the line into Canada was roamed and hunted by the Assiniboin Indians. Fort Union was established here in 1828 by the American Fur Company. Tons of valuable furs were shipped down the "Big Muddy" each spring.

A few miles farther down the river General Sully located the site of Fort Buford in 1864. General W. B. Hazen was assigned here as commander in 1872. The old powder magazine, the old and the newer Commandant's Headquarters are still standing. Next summer a great pageant will be enacted here setting forth the Lewis and Clark Expedition, the coming of Generals Sully

and Hazen and the surrendering of Sitting Bull and his half-starved followers. Miss Sarah Mercer and her brother who still live on the place were present as children when Sitting Bull finally came in, the last of the Sioux Chiefs to give up.

The next day we went on farther north and had dinner with a Baptist and his wife, Dr. and Mrs. Sam Weeks of Grenora. Sam wanted to be a medical foreign missionary. He is now located in the very heart of last year's drought-stricken area, where 90 per cent or more of the families were maintained during the winter by the Red Cross. He is indeed a medical missionary. He has answered every call in his field within a radius of more than 40 miles. From a practice that should yield him \$500 a month he has received less than \$50 per month. He has made no book charges against these distressed farmers. Many times he has only asked that they come for him and bring him home again for they could not afford to pay him even for gasoline. Sam and Katherine are happy in their task and in their home with their lovely daughter and baby son.

We were entertained for the night in the Anderson farm home at Appam. We found a bit of heaven on earth in this Baptist home. Father and sons operate the great farm and mother and daughter do the housework. The last day we traveled east along the Canadian line.

One evening as I sat in the car I wrote the following reflections in my note book: "This is indeed a land of wonder and enchantment and thrilling history and as in the old days is still a land of tragedies. I have listened to heart-rending stories from these colporters as we passed many homesteads, stories of family circles broken by tragic deaths. The courage, cheerfulness and persistence of these folks on the western rim of North Dakota challenge us to live heroically with them and for them."

The last evening as we were waiting at a farm home for the supper hour and for the women who were at the World Wide Guild party we had the one scare of the ten days. Two little boys, cousins, were playing about the great threshing machine and tractor that stood in the yard. I was the first to hear the muffled cry for "Help! Help! Help!" As I ran to the machine the two fathers saw me from the field and came running. From beneath the machine two little laughing faces looked up at us. It was all a little joke played by the boys. That cry for "Help!" is the serious cry of many children without churches or Sunday schools in this vast territory.

The action of the United States Congress in granting independence to the Philippine Islands makes the following article of timely importance

Strange Foundations in the Philippine Islands

Foundations for evangelical Christianity were laid before the arrival of American missionaries following the Spanish-American War. In this informing account Mr. Munger reveals how the Filipino people were strangely prepared for its acceptance

By HENRY W. MUNGER



THE Evangelical Movement in the Philippines is little more than thirty years old; yet few similar movements have made such progress and exerted such influence in the same length of time. It began with the American occupation; yet it did not spring full grown into being, but had its inception in many factors and circumstances in the past which prepared the way for it.

During the latter part of the 19th century a number of prominent Filipinos travelled abroad, acquired modern ideas of government and disseminated them upon their return. Liberal-minded Europeans visited the Philippines and preached democratic ideas. During the brief period when Spain was a republic progressive Spaniards visited the Islands and advocated free institutions for the colony. Literature dealing with the French and the American Revolutions and with the Italian struggle for liberty found its way into the country and was eagerly read.

Liberal ideas took root. A Masonic lodge, called "Primera Luz Filipina," was organized in 1858 by Malcampo. Although the Masonic Order was a proscribed institution and membership in

it was punishable by death, it was cordially welcomed by liberal Filipinos and it gained many members among the upper class. Other secret societies, notwithstanding the bitter antagonism of the authorities, gained many members and exerted a wide influence.

In addition to these liberalizing influences direct evangelistic forces were at work preparing the way for the Evangelical Movement. A business man living in Manila as the representative of a large firm did what he could to introduce the Word of God to the Filipinos. He smuggled in Bibles and, after tearing out the title page to hide their identity, he would walk about the city streets at night and deposit copies in the open carriages standing in front of theaters and places of amusement, and he would, as he had opportunity, send copies secretly to friends throughout the country. One of the copies fell into the hands of an Augustinian friar named Lallave, who through reading it was converted. It influenced his preaching to such an extent that he was arrested and deported for preaching evangelical doctrines. Later he and a young Spaniard named Castells returned to Manila as agents of the British and Foreign Bible Society.

Another influence was at work in the islands to the south. About fifty years before the arrival of the American missionaries a priest, named Father John, came to Panay from the Camerines, a small group of islands north of Panay, and at his own request was designated to mission work among the peasants of Iloilo province. Although a priest of the Roman Catholic Church he preached evangelical doctrines and lived a blameless life, and in a short time he gained a large following. He made a remarkable prophecy, that some day white teachers would come from across the sea bringing with them the Word of God and he bade his people to follow these new teachers.

(Continued on page 149)

A Sunday school in the Philippine Islands

There are 126 Sunday schools enrolling 6,609 pupils in the four stations of the Baptist mission



In the biological laboratory at Central Philippine College

Political independence makes Christian Filipino leadership in all walks of life all the more essential

A cholera-infested village under quarantine by the Philippine Islands Health Department. Note the soldiers on guard

Many of the functions of government have long been under the direction of Filipinos



(Continued from page 147)

Then religious conditions were ripe for the movement. First of all there was a renegade priesthood. The early missionaries of the church were earnest and devout, and they worked for the good of their charges. But in time the orders grew rich and powerful, and the members lost their spirituality and became worldly and avaricious. By the close of the 19th century the power of the orders was superior even to that of the civil government, and a large proportion of the friars were immoral. Secondly, there was a dead church. There was no knowledge of the inward and spiritual grace of religion; the forms and ceremonies of religion were religion itself. Thirdly, there was a rebellious people. Hatred of the friars was almost universal. Bishop Aglipay writes in referring to the friars, "Their thousands of unpunished crimes have burned into the souls of the people who have not forgotten nor forgiven."

In the fullness of time America arrived. The Spanish fleet was sunk; Manila was captured; and the Stars and Stripes waved over the land of palm and pine. America brought religious and intellectual freedom. One of the first official acts of Governor Taft was to draw up a law giving all religious bodies the right to hold property. Another significant act of the government was the establishment of a public school system. At first the only available teachers were soldiers. When peace was restored in a locality the boys laid aside their guns, took up text-books and began teaching the children of the men they had just been fighting. The boys did their best, but they were not trained for that sort of work; so the government cabled to Washington for 1,000 school teachers. And one day the U. S. transport *Thomas* dropped anchor in Manila Bay with nearly 600 teachers on board. Rarely does history record so romantic an adventure: a nation sending an army of teachers to another nation to educate it in the art of self-government. And so from Appari to Jolo, from Samar to Palawan, schools were started, and the children sat in their bamboo school houses on bamboo benches and studied the lives of Washington and Lincoln and imbibed American ideals and principles.

The liberalizing influences, the decadent state church, the evangelical preaching, and the arrival of Protestant America so prepared the people for the evangelical movement that many were ready to accept the new faith when it was pre-

sented to them. "Chaplain," said a prominent Filipino to a U. S. army chaplain, "Your religion is what our country needs more than anything else you can give it. Won't you hold religious services for Filipinos?" A similar request came to Dr. James B. Rodgers of the Presbyterian Mission. He consented. So the Rizal theater was engaged for the next Sunday, and a service was announced. The theater was packed to the doors. Another service was announced for the following Sunday with the same result. When Bishop Thoburn stopped off at Manila on his way home from India he found several hundred candidates ready for baptism. One day several head-men from the interior of Panay called on Dr. Eric Lund of the Baptist Mission and presented to him a statement signed by 7,989 men and women to the effect that they desired to come over to the Protestant faith, a sequel to Father John's preaching. An army chaplain stationed at a post on the island of Negros was asked by a committee of prominent citizens to remain there permanently as their pastor, and he was offered the free use of a large schoolhouse for his meetings. When Dr. Schurman, President of the first Philippine commission, was leaving Negros to return to the United States he was asked by a wealthy Filipino to send missionaries without delay.

And the missionaries came. Dr. Rodgers was the first to arrive. He was followed by others—Presbyterian, Baptist, Methodist, Congregational, Disciples, in quick succession. To make possible more efficient service by avoiding the spirit and fact of competition the various missions agreed to divide the Islands so that they would cover the whole country and so avoid crowding and overlapping in one province to the neglect of another. Schools were started: Silliman Institute at Dumaguete, Central Philippine College at Jaro, Union schools at Manila. Dormitories were opened at strategic student centers, such as Manila, Iloilo, Cebu, Zamboanga, Vigan and other places. Hospitals were established at Manila, Cebu, Capiz, Iloilo. A theological seminary and Bible training schools were opened and were soon sending forth evangelists, pastors, teachers, and Bible women into every corner of the archipelago. Periodicals in Spanish, English and in the various dialects were started, and these silent messengers reached many who would not go to a Protestant church.

Whole villages accepted the evangelical faith. Bingawan, for instance, situated on a small

plateau that separates the provinces of Iloilo and Capiz and among the foothills of the range of mountains that form the backbone of the island of Panay, accepted the new faith, called a pastor, built a chapel, and established a school, and is now a Christian community, prosperous and happy. The people, themselves, make their laws, conduct their government, and try all legal cases except those involving outsiders. Cock-fighting is banned, drinking is forbidden, gambling is tabu, fighting is unknown, and the village is the most law-abiding community in the whole township. Another is Guilhilgnan, with a church of over 1,000 members, nestling among the hills of Oriental Negros. The church is self-supporting, self-governing, and self-propagating, and carries on a comprehensive and systematic program of social service that might be emulated by many American churches. Another is Pampunan, located on the crest of a ridge of mountains that divides the provinces of Iloilo and Antique. In the heart of the mountains, in the midst of wild and uninhabited country, accessible only by difficult footpaths and the water courses of mountain streams, the village was until recently a rendezvous of outlaws. One day a Protestant evangelist happened upon the village and preached to the outlaws, who responded to his message and were baptized. And now there is a little rustic chapel in the center of the village, and the people are law-abiding and Christian.

Throughout its history Christianity has always gained its first adherents from the lower classes and then gradually reached the upper classes. So here the first converts were for the most part poor and unlearned, and the conventions were made up of barefoot peasants; but now we find evangelical Christians in every walk of life and in every grade of society, and the conventions are composed of educated men and women, and the sessions are in the English language. Among the prominent men who are active members of evangelical churches are Isaac Barza, President of the Philippine Chamber of Commerce; Gabriel Mañalac, Assistant Director of Education; Manuel Camus, a judge of the Court of First Instance; Jorge Bocobo, Dean of the College of Law of the University of the Philippines; Camilio Osias, Resident Commissioner at Washington; the acting-president of the National University; Theodore Yangko, a millionaire philanthropist.

These leaders are for the most part young men who were educated in the public schools. The students respond to the evangelical message in a

remarkable way. There is probably no people in the world more ambitious for education than the Filipinos; their desire for it amounts almost to a passion. They are idealistic. Religion is a common topic of conversation, and the Bible is eagerly read. When a missionary was asked to address a high school assembly he said, "What shall I talk about?" The reply was "Talk to us about the Bible." And so for an hour he gave an address to a thousand high school students on the Bible. Every year at Christmas time several hundred students from all parts of the Philippines gather at Baguio, Luzon, for the Students' Christian Conference. For a week they are face to face with Jesus Christ and His claims, and every year scores of them accept Him as their Saviour and sign a pledge that they will make the will of God the rule of their lives.

And so the evangelical movement is supplying the moral leadership of the Philippines. The founder and first president of the W. C. T. U. was Josefa Abiertas, a member of the Baptist church at Capiz; the outstanding leader in the anti-vice crusade is Jorge Bocobo, a member of the Methodist church; the Executive Secretary of the Associated Charities is Mrs. Perez, a member of the Presbyterian church; another prominent leader in welfare work is Mrs. Martinez, a member of the Disciples church; nearly one-half the nurses in the Philippines chapter of the American Red Cross are evangelical Christians.

The evangelical movement is raising the moral standards of the Philippines. Among evangelical Christians drinking, gambling, concubinage are not tolerated. The 70,000 members of the Protestant Youth Movement pledge themselves to wage an aggressive warfare against all vice, ignorance, and social wrong. Although evangelical Christians number less than 150,000 their influence upon the national life, like that of the Huguenots on France, is out of all proportion to their numerical strength.

The Evangelical Movement has a mission to the other peoples of the Far East as well as to the Filipinos. Through their geographical position, their proximity to China and Japan, their close trade relations with these countries, and to the presence among them of 7,000 Japanese and 60,000 Chinese, most of whom have married Filipino wives, the Christian Filipinos are in a position to exert a far-reaching influence upon these peoples by making the Philippines a truly Christian nation, a center of Christian influence, a "beacon light to the teeming millions of Asia."

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

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THIS WILL HELP YOU TO RE-THINK MISSIONS

THE Department of Missionary Education has just issued a most helpful analysis of the Laymen's Report. It is intended especially for study by those who do not desire to purchase the full Report. Issued as an attractive little book of more than 100 pages and selling for only 25 cents per copy, it carries the alluring title, *Northern Baptists Re-think Foreign Missions*.

In outline it follows the Laymen's Report as revealed by the following chapter headings: I, Re-thinking the Basis of Missions; II, Re-thinking Missionary Personnel; III, Re-thinking the Church; IV, Re-thinking Education; V, Re-thinking Medical Missions and other Philanthropic Activities; VI, Re-thinking Administration and Cooperation. This informing book is precisely the type of literature that thousands of Baptists will wish to have during this current discussion of the Laymen's Report. It gives not only an able summary of the findings of the Laymen's Inquiry, but sets forth also the major policies of our own Foreign Mission Boards, illustrating their operation by various examples from the fields. Each chapter carries a list of themes for discussion, any one of which would furnish a fruitful topic for lively comment.

If you do not yet know what all this Laymen's Inquiry is about, get a copy of this book and it will tell you.

FREE BAPTISTS ANTICIPATE THE LAYMEN'S INQUIRY REPORT

UNACCOMPANIED by spectacular features usually associated with such historic occasions, another Baptist missionary centennial was observed January 17th in New York City. At a special joint session the Foreign Board and the Woman's Board commemorated the Free Baptist Foreign Mission Centenary. Brief historical addresses were made by Dr. A. W. Jefferson, Dr. Rivington D. Lord, Dr. Alfred Williams Anthony, Dr. Harry Myers, and Mrs. Lena F. Dennett. A summary of Dr. Jefferson's address appears on page 164.

Many points of interest in Free Baptist history have a bearing on missionary problems today. Throughout all the years the Free Baptists remained Baptists "without entering into any sectarian controversy." They were urged to "sacrifice everything except truth and a good conscience for the preservation of unity, peace and love." In their attitude toward the religions of India they anticipated in some measure a much discussed emphasis in the Laymen's Inquiry Report of today. Their earliest commission to missionaries read, "when you have occasion to oppose the superstitions of the heathen, do so with tenderness. Labor more to lead them to the knowledge of Christ than to expose their follies." Another admonition likewise anticipated the laymen's report in its emphasis on a "well qualified evangelism," for the missionaries were urged to stress the cultivation of personal religion. "You must not only *preach* the gospel," read the commission, "but you must *live* the gospel."

The Free Baptist Society was chartered January 29, 1833. Substantial progress has marked the Free Baptist effort in the Bengal-Orissa field both prior to and since the merger in 1911 with Northern Baptists. The names of famous missionaries, like Amos Sutton, Jeremiah Phillips, Dr. Mary W. Bacheler and Miss Sadie B. Gowan, are household names among all American Baptists. In 1833 four missionaries began service. Today 36 are on the field, with 316 Indian associates. Churches now total 34 and enrol 2,416 members.

Although Free Baptists and Northern Baptists are now one body and all lines of demarcation have long ago been obliterated, this fact in no way minimizes the significant achievement of a notable century of faithful devotion at home to the cause of missions and of sacrificial service on the field.

AN OMINOUS VACANCY IN DENOMINATIONAL JOURNALISM

WE cannot but view with sorrow and concern the discontinuance of *The Baptist*. It was not the quality of the paper that caused its disappearance. Under the able editorship of Dr. R. A. Ashworth, in less than two years it had made a place for itself in the front rank of religious journals. High praise is due him and his associates for maintaining a paper under the serious financial handicaps that the past two years have brought to all enterprises dependent on public support. And yet fundamentally it is not the depression that caused its discontinuance, even though the depression serves so universally these days as an alibi to explain the abandonment of anything that can no longer be maintained, be it an automobile or a trip to Europe or a denominational paper. There are thousands of Baptist families in the denomination who can still afford an annual subscription. What is revealed here is something more ominous, a waning loyalty that should cause concern to all who think of our denominational future. To the men who, out of high sense of duty and Christian service invested large sums of money in the paper only to have these investments now turn out to be total loss, Northern Baptists owe a debt of gratitude that can never be adequately repaid. Had there been a loyalty on the part of subscribers, former subscribers and others commensurate with that shown by the sponsors of the paper, its continuance even in these trying times could have been assured. Five years from now people will be uneasily wondering what is the matter with the denomination. Here at least one answer will be found. And what is said here would apply to the discontinuance of other denominational papers. We need them all.

A BURDENSOME BURDEN ON SOUTHERN BAPTISTS

SOUTHERN Baptists, with indebtedness of more than \$5,000,000 on their various denominational enterprises, have been devoting the period from January 15th to March 1st in an annual debt-raising effort. This is in accord with their Convention action taken at St. Petersburg, Fla., last May. As a quota for this year, a total of \$698,075 was suggested, represented by \$338,493 in bonded indebtedness on two theological seminaries and on the Home and Education Boards, and by \$359,582 represented by bank

loans and other debts on the same institutions and on the Foreign Board. The total of \$698,075 is only a fraction of the entire obligation and indicates the grave financial emergency confronted by our brethren in the South. They are not despairing over this terrific financial burden. They deserve sympathy and admiration for the heroic manner in which they are facing the task ahead of them. The Special Committee points out that "our debts were incurred in holy causes. There is not an agency we have but is serving God and the Kingdom. We have something to show for our debts, not only in physical assets but in spiritual results. We have had larger spiritual returns from our work the past year than ever before in our history. Our objective is a sacrificial offering on the part of every Southern Baptist." It is needless to suggest that the same considerations apply to the smaller but equally pressing financial obligations resting on the missionary enterprises of Northern Baptists. We have much less to do; we should do it more promptly.

HOME MISSION PROBLEMS OF TODAY AND TOMORROW

IN its centennial report our Home Mission Society, in considering various phases of its pioneering movements, devotes a passage to what lies before it as it continues to press towards its goal, North America for Christ. The words which we quote are worthy of careful consideration, with special emphasis upon the third point:

Three major problems confront home missions at the end of a century. *The first is the Christianization of the American mind.* Any forward church movement must reckon with the skepticism, sophistication and disregard of the finer values of life. The only answer to the materialistic interpretation of life, to the dark vulgarity and selfish acquisition, and to the sinister attacks on peace, is found in the saturation of American life with the ideals and spirit of Jesus. It is all a background with which home missions must cope, and that successfully.

The second is the redemption of the American city, the field of the greatest challenge. With its foreign folk, its moral sag, the crowds, the loneliness, the level of low amusements, it has become a new frontier. This problem, acute for a long time in the larger cities, has now spread to the smaller cities. The churches must adapt their local work and must cooperate. There must also be careful city planning. In stress of neighborhood cooperation there is danger of a self-centered loyalty. Every church and pastor is part of the whole. It is only by cooperation that tasks, too great for a single church, may be approached.

The third is the recognition by the American church of its own missionary responsibility. Every church must become a home mission society and not wait for city, state, or national organization to furnish special workers, but do its own work. The customary approaches can be adjusted to meet the needs. A Christian attitude and spirit toward every class and race in the neighborhood are required in this great adventure in friendship.

These contemporary home mission frontiers present an appalling array of needs. This is only a small fraction of our Baptist responsibility. Evangelization in its fullest sense is to move now to do God's will.

This is the home mission task which, after a century of service, we have only begun. Dare we turn back or slack our hand?

Editorial ♦ Comment

♦ In spite of the financial situation in England, religious bodies there are receiving gratifying response to their appeals for funds. The newly united Methodist church plans soon to launch a Thanksgiving Fund of about \$2,000,000 to add to its fund for aged ministers and their dependents. The Church of England in appealing for \$600,000 to provide 45 new churches has already \$240,000 in actual receipts with nearly \$100,000 additional pledged. It is reported that in Birmingham alone 80% of a fund of \$150,000 for 20 new churches has already been collected. Against such achievements in England where hard times have been far worse than here, our own efforts to raise an additional \$500,000 to meet the needs of our missionary enterprises ought to be successful.

♦ The missions of the United Lutheran Church of America seem to have flourished remarkably well in 1932. In spite of the financial depression not a single mission had to be closed. The 682 mission churches and 78 preaching stations showed a net increase of 32,000 members. Moreover, 38 mission stations scattered throughout the West Indies, Canada, Alaska and the United States became self-supporting during the year, and 42 new stations had been opened as a result. The total budget for the year was reduced by only five per cent, largely in administrative expenses. In these trying times it is encouraging and reassuring to note such steady missionary progress.

♦ Milwaukee, Wis., is announced as the meeting place for the 34th International Convention of Christian Endeavor. The dates are July 8-13, and the convention will mark the 52nd anniversary of the C. E. Movement. A large attendance is expected. The program will have several features of special interest to young people. There will be opportunity to visit the World's Fair or

"Century of Progress" at Chicago on either the going or the return trip from Milwaukee.

♦ Did you know that a million cubes of American sugar are consumed each year in the household of the Pope in Vatican City? Each cube is wrapped in paper bearing the Vatican seal. In addition it is also revealed that the Pope is especially fond of California canned fruit. This fondness is attributed to the fact that Italian immigrants had settled in the California fruit regions, had helped to develop the industry and had harvested the crops.

♦ One of the leading American tobacco companies reports total profits for the year 1932 amounting to \$23,075,213, as compared with \$23,121,382 for the previous year, a decrease of only \$46,169. The past two years have obviously not been years of depression for this company. Profits for 1932 figure out to be \$6.85 a share on the common stock, sufficient to have enabled the directors to give the stockholders an extra dividend. In spite of adversity the American people are still able and willing to give money for what they really want.

♦ President C. O. Johnson made a significant comment on the Laymen's Report when he said, "In our 're-thinking' of missions let us not forget that something more fundamental is necessary. We need to re-prepare missions."

♦ The United Stewardship Council has published its annual statistical record of church expense and benevolence contributions compiled from the reports of 25 Protestant denominations in the United States and Canada. Northern Baptists rank 10th in per capita gifts to church expenses, \$16.81, and they occupy 17th place in per capita gifts to benevolences, \$2.80. The United Presbyterian denomination leads all the other 24 with \$28.96 per capita for church expenses and \$9.24 per capita for benevolences.

♦ A pastor's tribute that MISSIONS appreciates heartily came recently from Dr. Howard R. Chapman of Ann Arbor, Mich. He wrote as follows: "May I say emphatically that I find MISSIONS from many points of view a magazine of Christian news and inspiration that should be in every Baptist home. I have frequently called attention to its carefully prepared articles from every land, to its fine and illuminating illustrations, and to its spiritual tone throughout. God bless you richly in the preparation of the magazine for the ensuing year."

♦ According to the report by Secretary W. N. Doak of the Department of Labor at Washington, the "impressive total" of 19,426 aliens, "the greatest number in the history of the department," had been deported from the United States during the past year.

The story of five hundred stones that were collected from Maine to Alaska to build the mammoth fireplace in the new Art Lodge at Bacone College

The Dream of an Indian Princess



I DOUBT whether any building has ever been built by as many loving hands as has the new Art Lodge at Bacone College. The native rocks were hauled by our own boys; and the fireplace stones representing the interest and efforts of individuals and groups have been sent from all over America and Alaska. It was not only my dream but that of others too—it needed all of us working together to make it come true. The spirit of unselfish service has been shown by all the workmen, but nowhere more beautifully exemplified than in the

architect and builder. He has proven himself a philanthropist as well. This spirit and the results of such labor, have made it more than a mere building—it is an inspirational atmosphere.

When I first talked of collecting stones for the fireplace from every Indian nation and historical place significant to Indians, the plan seemed impractical and perhaps too sentimental. But I soon found others who “romanced” the idea. What I could not collect personally, I wrote about. Others wrote and collected. The result is a huge, beautifully proportioned fireplace, built of more than five hundred historical stones. Many of them are rare geological specimens. I have wanted Indian history, legends and personalities to live to inspire younger Indians and those who came to enjoy the hospitable fireside of the Lodge.

The legend itself will be written on real parchment made by students in the Lodge. Last summer I found someone who knew the old art of parchment tanning. Each page will be decorated with tribal designs. A key diagram will hang beside the fireplace in which stones may be identified. The interest of everyone, from collectors

By ATALOA

and stone masons to mortar mixers, has made this fireplace the personal possession of each who had a share in it. It exceeds even my fondest hopes in beauty and interest. The color and lights in the stones make them appear as jewels set in onyx. The big picture on page 139 can only suggest something of its size and color.

The evidences of Indian art in all the rugs, baskets, pottery, and wall hangings of the Lodge are more powerful arguments for the preservation of native crafts than anything that one may attempt to say. However, to the general public Indian art means a cheap curio or string of beads. Not until recently has any serious effort been made to appreciate or conserve the Indian arts. The commercialist and the tourist have been responsible in a large measure for degeneration of Indian crafts. Schools and science have played an innocent though negative part. Many museums have taken far away from the Indians the best examples. The Indian child has been taught to discard and forget his old traditions and customs—his art, religion and dances, because they are “inferior.” More often he has been given a very poor substitute in return. It is not too late to educate both the Indian and the white man to the intrinsic values in Indian art and culture. A better understanding of these will lead to greater sympathy for the Indian and the difficult problems of adjustment which confront him in the midst of an alien civilization.

The Lodge will be a home and atmosphere for creative work. The Indian has always been practical in his art—he made things not only useful, but beautiful. The Lodge and everything in it are proof that it can all be done by Indians. Everything, including the building itself, can be

duplicated if desire be combined with training and effort. (The piano alone is the exception.) I have known deep satisfaction already in having younger and older Indians say—"I want a home just like this and want to do everything possible, myself."

The exterior lines are those of the simple old pioneer house. Two studios (18 x 18) open into the large room 22 x 60. Sliding doors separate these rooms where desired. Off the hallway are the kitchenette, rest rooms and a number of closets. The upper studio and balcony are reached from the large room by a unique stairway made of heavy blocks of rough hewn wood cut into a large native pine. On the west side is a long porch with flagstone floor and log rails. It took 30,000 clapboard shingles to roof the top and gables. These were made by Cherokee Indians in the Ozark hills. The huge pine logs which form the beams and balconies were cut by these same Indians.

Heavy divans and tables are made of cedar logs and native maple in rustic finish. These

promise service for many generations. Solid walnut and hickory chairs were made by fine old Cherokee craftsmen. Beautiful old Navajo, Chimayo and Hopi blankets hang from the balcony rails. On the walls are ceremonial rugs, a skin painting, part of a Kiowa medicine bed, an Apache fiddle, baskets made by many tribes, beaded and quill bags of the Sioux Indians. In each section of the rooms are objects of special interest. The lights are of various types.

In the stimulating atmosphere of the Lodge, Indian students will study the old arts of basketry, weaving, pottery, silver work, beading, wood carving and painting. The sale of the best examples of their work will start a perpetual endowment fund for the art department. Arts from many tribes will be sold here also. Already the older Indians are sending articles. Courses are offered in History and Appreciation of Indian Art; in addition to this and the laboratory courses, an advanced course in Applied Arts will equip teachers in methods of presenting Indian Art in schools, camps, clubs and commercial markets.



The spacious interior of the new Art Lodge at Bacone College

Old legends, music and drama will be studied and preserved in written form. I am hoping that the serious efforts of this group will result in annual publication. That the young Indian is interested in preserving his cultural heritage is demonstrated in the selected group of Bacone students who are teaching Indian lore and crafts in eastern summer camps. The far-reaching possibilities of such interracial contacts are finding expression in many worth while projects.

Thus a dream has come true! Knowing some day that this dream would come true, I thought and spoke of plans as reality. A group of Park Avenue children in New York City, inspired and directed by a Sunday school teacher who taught the religious meaning of beauty, evidenced their faith in my dream when they presented me with ten dollars. They said, "Let this be for the first log in your Art Lodge." Other gifts from this same group have kept faith with their first trust. I didn't put their gifts into logs, however, but into a beautiful piece of old pottery. The niche in the fireplace was built around the primitive simplicity of this piece of pottery. To me, it is

symbolical. It memorializes the imaginative faith of those children and reminds one that all created things grow.

Then, one night I met a very wonderful woman. At the end of that first visit she said, "I would love to make your dream come true." Sometime later, another matched her vision and generous heart when she made possible the furnishings and beautiful examples of Indian craft. Then others reached across the miles to help when the details of construction proved more expensive than first plans and estimates. There are pages of love, prayers and sacrifice in this dream realization that I cannot write.

When Indians sit by the fireside in the Lodge and read the legend of the fireplace, they will be challenged to climb the high mountains of courage that have been scaled by the great men and women of their race. The dream has come true—nevertheless, only as students are inspired to create and perpetuate the beauty in Indian traditions and art—to enrich their homes with a deep culture and refinement, will the *whole* of the dream come true.



The World Fellowship of Baptists

STATISTICS compiled by the Baptist World Alliance for the year 1932 show a small increase of about 190,000 in Baptist church membership throughout the world. The totals for every continent are larger than for the preceding year. The statistical table follows. For well known reasons figures for Russia are not included.

	<i>Members of churches</i>	<i>Sunday school pupils</i>
EUROPE	656,669	633,706
ASIA	395,603	178,969
AFRICA	87,840	34,173
AMERICA:		
North America	9,587,826	5,428,008
Central and West Indies	70,746	54,666
South America	45,426	32,417
AUSTRALIA and		
NEW ZEALAND	38,169	51,216
Totals.....	10,882,279	6,413,155

Dr. J. H. Rushbrooke offers some comments. In Asia, the statistics from China and India are peculiarly

interesting. The steadiness of the Chinese Christians under their difficult conditions is gratifying. The Indian growth is larger, especially in South India, where there are now nearly 125,000 members, forming the largest body of communicants in that area. Indian Baptist membership, (apart from Ceylon) exceeds 200,000; India, Burma, and Ceylon together report over 322,500.

On the other hand, a regrettable decline in Sunday school enrolment is shown at the end of the year. Each section of America (North, Central and South) reports decreases. Other continents report a slight gain.

In accordance with the practice adopted from the beginning, these statistics include no mere estimates. They omit all groups regarding which definite figures are not available. Russian Baptists, and many thousands of members in non-reporting churches in South America, are examples. The actual membership is therefore considerably greater than that which is reported. Nor do the statistics offer any estimate of "adherents"—a vague term which leads to endless confusion owing to its varying use, and is responsible for many questionable claims.

◆ PERSONALITIES ◆

A Distinguished Representative of China

THE FORMAL appointment on January 8th of Dr. Sao-Ke Alfred Sze as Chinese Minister to the United States will meet with wide approval. For the past year he has been Acting Minister. Dr. Sze has had a long and distinguished diplomatic career during which he has ably served China in many important positions. He is American educated, having studied at the Central High School in Washington, D. C. At Cornell University he received the M. A. degree in 1902. He was China's chief delegate to the Disarmament Conference in Washington in 1922, served as Minister to the United States from 1921 to 1929, and in a similar capacity to England from 1929 to 1932. When in 1931 the Manchurian crisis disturbed the peace of the world, he defended China before the Council of the League of Nations. China is to be congratulated in having as her diplomatic representative in Washington a man so well known and respected by Americans.

B. C. Clausen Elected Convention Preacher

THE EXECUTIVE COMMITTEE at its Chicago meeting elected Dr. Bernard C. Clausen as the preacher of the Convention sermon at Washington in May. He is one



Bernard C. Clausen

of the youngest Baptist ministers ever to have been accorded this distinction. He was ordained only fifteen years ago, and has for the past twelve years been pastor of the First Baptist Church in Syracuse, N. Y. Those who were at San Francisco last July will long remember the remarkable evening when the pitifully small company of new missionaries were introduced to the Convention and Dr. Clausen made his dramatic plea on behalf of "The Doomed Battalion." During the past year he has been Chairman of the "Pray-It-Through" movement.

Grant M. Hudson Heads Allied Forces

AS SUCCESSOR to Dr. Daniel A. Poling, the Allied Forces for the support of the 18th amendment have elected the Hon. Grant M. Hudson as their chairman. Mr. Hudson needs no introduction to Baptists. He was for some years president of the American Baptist Home Mission Society, is still a member of the Convention Executive Committee and also President of the Michigan Baptist State Convention. He has had an active political career, having been a member of the Michigan House of Representatives, and for seven years a member of Congress at Washington. Mr. Hudson has often spoken on prohibition and law observance at sessions of the Northern Baptist Convention. In his home state of Michigan he led the forces that organized and carried that state "dry" by the enormous majority of 68,000 votes. Men of his dynamic personality and calibre are supremely needed as leaders in these days when so many agencies are at work trying to plunge the nation back into the misery that is forever associated with alcoholic liquor.

Briefly Personal

BON VOYAGE to Miss Esther M. Wood who sailed from New York January 18th on a trip around the world with the intention of spending several months in China. Miss Wood was for four years the efficient Secretary of Literature and Publicity of the Woman's Foreign Board. She resigned in December. Having long cherished a dream for writing children's stories, she is making this interesting trip in order to secure material. She is the daughter of Rev. and Mrs. L. A. Wood of the Trinity Baptist Church at Marion, Ohio.

MR. H. R. BOWLER, who was released by the Board of Missionary Cooperation for fifteen months in order that he might serve as Secretary of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, has returned to his desk as Secretary of Literature. In a letter to the Board, which was read at the Chicago meeting, Mr. Albert L. Scott wrote in high commendation of Mr. Bowler's work and thanked the Board for its cooperation in releasing him for this important service. It has been for him an enriching experience.

A RECENT LETTER from Dr. Hjalmar Ostrom, for nearly 20 years in medical missionary service in Belgian Congo, brought the interesting news that he is now in private medical practice in Quincy, Mass., and that he is also a Club Manager for MISSIONS. Six subscriptions accompanied his letter! Mrs. A. H. Page of South China, during her present furlough is also serving as a Club Manager in Los Angeles.

MARCH TO CHURCH IN MARCH

A Message from the President of the Northern Baptist Convention

By CHARLES OSCAR JOHNSON



IN the days of long ago, how many strong armed men of the hills would bend their backs and raise a great log from the ground to the top of the log house or barn. "Now—all together—lift!" That was the command. What a look of joy on each face when the job was done. Each man had done his best. They had worked together.

There is a certain joy in "togetherness." We need more of it. Everything we can do "all together" brings joy and accomplishes the task. "March to Church in March." Here is an opportunity for "togetherness" which has possibilities of great good. The mere fact that all Baptists of the Northern Baptist Convention marched, every one to his own church for the four Sundays in March, would of itself have great value.

Many other things would be accomplished. Indifferent and negligent members would renew their interest and vows. Unenlisted Baptists would "catch step" and march on into membership in the local church. Interested neighbors and friends, who never have been affiliated with the church, will enlist as volunteers and march on. Members of the family will form the habit of Sunday school, church, B. Y. P. U. and C. E. attendance, and keep coming long after March has passed.

The beauty of this plan is that each individual Baptist church can profit by it. *The marching is to your own church.* The pastor can preach to full houses for a month and beyond. Every organization in the local church will be strengthened. A program of evangelism can be carried on all during the month either

with special meetings or without. The momentum of marching one month will carry right on to Easter with a climax.

Some suggestions for the carrying out of the program on the four Sundays in the month are offered.

March 5, "Members' Day," a great rally of the membership who should come each succeeding Sunday also.

March 12, "Family Day." On this Sunday all the family should attend church and sit together. This is the beginning of the simultaneous Every Member Canvass. It is a good time to have every member of the family present.

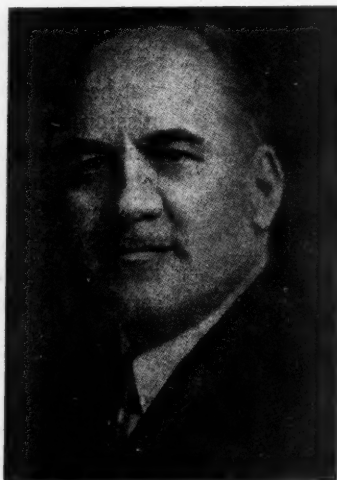
March 19, "Neighbors' Day." Make a special effort to secure the attendance of the friends and neighbors who live in your block or in your neighborhood. Make some recognition of them in your services.

March 26, "Youth Day." Make it a great day for youth in the Sunday school and the B. Y. P. U. and the C. E. Build the program for them and by them.

Of course, every pastor and every church must work out a program best suited to the needs of the particular community where they are located. But this program fits all kinds of churches, country, village, city, little, big and medium.

Everything which ought to be done will not be accomplished. Nevertheless it is easy to see that if we would seriously give ourselves to some such cooperative effort, it would greatly help.

So let's "fall in," "catch step," and "March to Church in March," and then "on to Washington" in May.



Charles Oscar Johnson

The Church

A page of devotional reading suggested for this month's denominational objective

Prayer

ETERNAL and most gracious God, we humbly beseech Thee to prepare our souls to worship Thee this day acceptably with reverence and godly fear; fill us with that faith that works by love; purify our hearts from all vain or worldly or sinful thoughts; set our affections on things above; give us grace to receive Thy Word, which we shall hear this day, in honest and good hearts and to bring forth fruit with patience. Pardon all our sins, and let them not hinder the ascending of our prayers and praises unto Thee, nor the descending of Thy mercies and graces upon us. Let our private devotions so fit and prepare us for public worship and Christian service that all Thy ordinances may be profitable to us, that by the grace derived from them our whole lives may be acceptable to Thee, in and through our blessed Lord and Saviour. AMEN.—From Closet and Altar.

Scripture Texts

And he put all things in subjection under his feet, and gave him to be head over all things to the church.
—Ephesians 1:22.

That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.
—Ephesians 5:27.

And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.—Acts 14:27.

Devotional Thoughts

The ideal of our faith will be reached when we have enshrined Christ in the human heart, Christ in the social life, Christ in the nation and Christ throughout the life of the world. It is the one business of the church to achieve these ends. . . . The church stands for Jesus Christ, His gospel and its implications. In them is all sufficiency.—*The Watchman-Examiner*.

The first day of the week has become for us the Lord's Day. We keep it in memory of a risen Christ, and in loyalty to Him we observe it as He observed it. It is for us a day of worship and a day of rest. It is for us a resurrection day, a day of hope and of gladness, a day which is a token of redeeming grace.—CHARLES B. ERDMAN, in *The Day of Worship*.

The Church is not simply a body of worshippers conscious of a common relation to God. It is a missionary society, committed to a world program. It exists to make the world over after the ideal which Christ has revealed. It is a training school for common action in the service of humanity.—WILLIAM ADAMS BROWN.



A church that makes so little difference that it can be ignored by the world is a church whose light is dim. There is no greater need today than that of re-lighting our torches at the source of light.

The final measure of the church's success is its ability to bear aloft the light that Christ has intrusted to it, the light of a truth that redeems.

We may need more churches, but that is not our primary need. Our first need is churches that are more Christian.—HAROLD C. PHILLIPS, in *Seeing the Invisible*.



A sermon is the life-blood of a Christian spirit. A preacher dies in the act of real preaching. He lays down his life for his brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great work. To do it as God wants it done, the preacher must be a good man, full of the Holy Ghost and of faith.—CHARLES E. JEFFERSON, quoted in *The Watchman-Examiner*.

The Church

O where are kings and empires now
Of old, that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world
Thy holy Church, O God,
Though earthquake shocks are threatening her,
And tempests are abroad;

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

—Arthur Cleveland Coxe

THE Boards have already briefly outlined their attitude respecting the views presented in the Report of the Appraisal Commission touching missionary personnel. The matter is of such central importance, however, that it was felt that a fuller statement should be presented.

I. *What the Commission says about Missionaries*

The report of the Appraisal Commission is undoubtedly right in attaching central importance to the question of personnel in connection with the foreign missionary enterprise. It states (Page 289) that: "The history of Protestant missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise." It has approached the question of personnel in a truly sympathetic spirit, recognizing that here one is dealing with the very heart of the missionary problem. On page 15 are the following appreciative words referring to certain of the missionaries: "There are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy."

But having paid this well deserved tribute to certain individuals in the missionary group the report follows with a section which we find ourselves less able to endorse: "It is easier to say this, than to say the rest of the truth; the greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions and details of a task too great for their power and for their hearts."

On page 292 further reference is made to the different types of missionaries and they are divided into four general classes: "A few—but regrettably few—are using the power of a vivid personality to bring fresh and stirring influences into their communities; some, though lacking conspicuous gifts are diffusing Christian influences by the spiritual excellence and gentle friendliness of their lives; many are devoted, patient and unimaginative people, content with the dull round of a conventional service, and so encumbered with administrative routine as to be incapable of thinking freshly and planning wisely; a few, because of defects of health or education, or of unloveliness of personality, have impressed us as entirely unfit for the exacting missionary task of today."

II. *A Question of Percentages*

Without assuming a knowledge of the missionaries of other Societies which they do not possess, the Boards have already stated that in their opinion the estimate here given does our own missionaries less than justice. This opinion, however, is based not upon any disposition to question the accuracy of the observations of the laymen as respects the various types of missionaries here delineated but rather upon their assignment of proportions to the different classes. We believe that there are very many more missionaries of large capacity and broad outlook, and fewer

Missionary P

*The Baptist Foreign Boards repl
missionary personnel in the Laym*

*The third statement by the Board
American Baptist Foreign Missi
Woman's American Baptist Fore
Although this was mailed to every
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record, and to keep readers inform
of our Boards with respect to th
Missions Inquir*

limited and unimaginative individuals th
would lead one to believe.

At no point in the entire missionary e
concentrated more care and attention dur
decades than at this one. Such criticisms
has made have repeatedly been recogn
painstaking effort has been made to im
equipment of the missionary staff.

III. *A High Standard of Excellence*

The Foreign Mission Policies of the
in 1928) outline the requirements for mi
the head of general qualifications these
"The growing magnitude and complexit
coupled with the ever-rising standards re
the field, make it more imperative today
missionary be possessed in large measur
sympathies, intellectual balance and self

The Boards recognize likewise the tr
statement that the increasing importance o
such as ministry in rural communities, s
cities, etc., calls for a more specialized tr
general intellectual and spiritual equipmen
sionary. Besides seeking candidates poss
along these lines, the Boards have also
to their missionaries on furlough to pursu
tions calculated to give them larger fitness
which they are engaged. Candidates for m
to be graduates of Class A medical colle
hospital experience. On furlough every n
pected to pursue post-graduate study.

Of 248 male missionaries in active s
degrees. Most of these have also had p
example, 142 are also graduates of theolo
medical degrees and 79 hold advanced deg
Ph.D., Litt.D., etc. Of 202 single wom
colleges, normal schools or nurses traini
advanced degrees.

ry Personnel

Boards reply to the criticism of
in the Laymen's Inquiry Report

the Boards of Managers of the
Foreign Mission Society and the
Baptist Foreign Mission Society.
led to every pastor in the North-
e, it is published for purposes of
aders informed as to the policy
spect to the Laymen's Foreign
ions Inquiry.

individuals that the statements quoted

missionary enterprise have the Boards
attention during the past two or three
uch criticisms as the Laymen's Report
been recognized, and deliberate and
made to improve the character and
staff.

f Excellence Required

olicies of the two Societies (adopted
ments for missionary service. Under
cations these words may be noted:
nd complexity of missionary activity,
standards required for leadership on
rative today than ever before that the
large measure of clear vision, broad
ance and self-control."

ekewise the truth of the Commission's
importance of special types of service,
mmunities, social service in crowded
specialized training in addition to the
tual equipment required by every mis-
ndidates possessing special equipment
s have also given large opportunity
ugh to pursue special studies in direc-
larger fitness for the type of work in
ndidates for medical work are required
medical colleges and to have special
ough every medical missionary is ex-
te study.

es in active service 222 have college
ve also had post-graduate study; for
tes of theological seminaries, 25 have
advanced degrees such as M.A., M.S.,
single women all are graduates of
nurses training schools and 39 hold

IV. Spiritual Qualifications

It is not only, however, in connection with educational equip-
ment that the Boards have set increasingly high standards in recent
years. The personal and spiritual qualities demanded of the mis-
sionary are of even a higher order. May we quote again from the
Policies: "Whatever the specialized task, indispensable qualifica-
tions of every missionary are a constant, personal experience of
God, a clear spiritual outlook upon life and a desire above all else
to lead men into the joy and freedom of the life of fellowship with
Christ." And again: "The missionary should have the ability to
make and retain friends, for without this, one can hardly enter
sympathetically into the life of another race. Special emphasis
should be placed upon willingness to serve rather than desire to
direct."

V. What the Boards say about Missionaries

In view of the high qualifications for missionary service here
noted, the Boards would not for a moment claim that their mission-
aries are one hundred per cent. perfect. The missionaries them-
selves are their own keenest critics. Note these words from Dr.
William Axling, one of our most trusted and honored missionaries:
"The Commission is right. God is tremendously limited in the
instruments through which He has to work. Personally I am ap-
palled when I think of my own insufficiency and the places which
I am called on to fill in connection with the work in Japan."

The Boards do not hesitate to affirm that the missionaries have
been chosen with great care and that the qualifications noted have
been constantly borne in mind in their choice. Actual observation
indicates that the majority of our missionaries are serving with
efficiency and maintaining happy relations of cooperation with the
national Christian leaders especially in those countries where the
national consciousness is more highly developed and where the
indigenous churches are already assuming a larger measure of
responsibility.

VI. A Higher Standard of Excellence Sought

*The Boards are in fullest sympathy with the main principle
emphasized by the Laymen's Report in respect to personnel;
namely, the necessity for ever-increasing insistence upon the
highest possible standard of excellence for the missionary staff.*

They desire to make perfectly clear the high estimate which they
hold of the ability and devotion of the members of the present
missionary staff but at the same time express full determination
to seek even higher degrees of excellence. The recommendations
contained in the report of the Commission as to the establishment
of orientation schools, provision for circulating libraries and courses
of lectures for missionaries upon the field are welcomed as valuable
suggestions and will be given the most sympathetic consideration.

He Lived on Boiled Wheat and Molasses

The absorbing story of Ezra Fisher, pioneer Baptist home missionary who served for forty years in the West

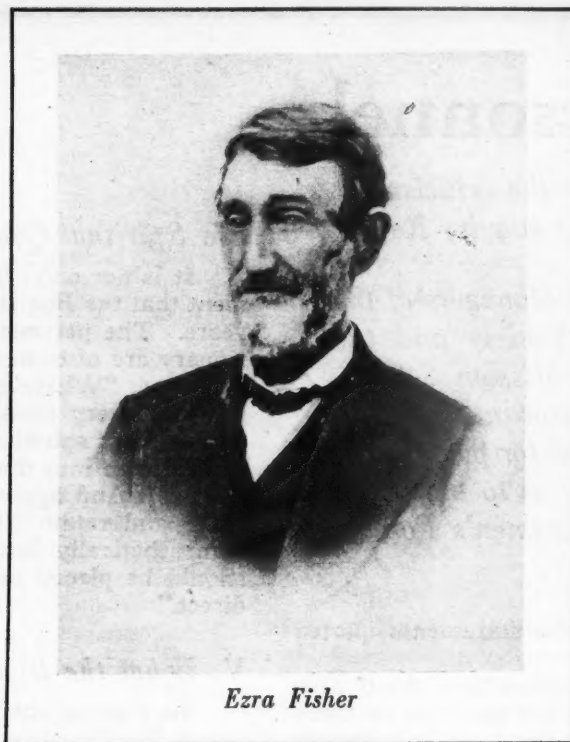
By ALBERT JUDSON FISHER



HE REV. EZRA FISHER was of the seventh generation in direct descent from the founder of the principal New England family of Fishers, one Anthony Fisher, Sr., native of Suffolk in England. This original settler-ancestor sailed with his wife Mary from Ipswich to America, arriving in 1637, 139 years before the Declaration of Independence. He became one of the founders of Dedham, Massachusetts. His four-times great-grandson, the subject of this sketch, was born January 6, 1800, in Wendell, Franklin County, Mass., in the old homestead upon the land conveyed by the newly established U. S. Government to his father, Sergeant Aaron Fisher, as part payment for the latter's fourteen months of service in the War for American Independence. Sergeant Fisher's wife, mother of Ezra Fisher, was Elizabeth (Betty) Moore of Bolton and Lancaster, Mass.

When eighteen years of age Ezra Fisher was converted and united with the little Baptist Church of Wendell, of which his brother Aaron, Jr., was the clerk from its organization until his untimely death at twenty-six years of age. Aaron Fisher, Jr., was the father of Rev. Otis Fisher, early pioneer clergyman in Illinois, and grandfather of the writer. Lack of means and a severe illness prevented young Ezra from entering college until he was twenty-two, when he was admitted to the classical course in Amherst, but from which, by reason of another and nearly fatal illness, he did not graduate until 1829.

Having been ordained in the following year he accepted a Vermont pastorate, where he conducted a successful evangelistic campaign result-



Ezra Fisher

ing in many conversions. It was in November of 1832 that he received his first commission from the American Baptist Home Mission Society, and was assigned to the new western field of Indianapolis, Indiana. Here he labored for four years until assigned in 1836 to a newer field at Quincy, Illinois, where he preached for five years. It was during this period that the martyred Elijah Lovejoy was persecuted and finally slain in the neighboring community of Alton for his promulgation of the doctrines of anti-slavery; and among his fearless supporters and abolition advocates none was more outspoken and effective than this Baptist leader of Quincy; and at a time when such advocacy meant taking one's life in one's hand.

Mr. Fisher's next assignment by the Home Mission Board was to Davenport in the then Territory of Iowa. In the interim before repairing thither he preached for some months at Muscatine, Iowa, and at Independence. Settling in Davenport in 1842 he devoted a year to church work there and in preparing to go to the Far West, to Oregon, whither he had resolved to take his departure for what he deemed to be more urgent missionary work. In the summer, therefore, of 1843 he returned with his wife and three children to visit parents and other relatives and friends in Western Massachusetts and Eastern New York for what all knew to be a final earthly

farewell. But returning to the West in December of that year, extreme family illness compelled the postponement of the journey for another twelve months. And that he might not meanwhile be idle upon the field he accepted another temporary designation to Rock Island, Illinois, upon the opposite side of the Mississippi.

It was here that he met the other pioneer missionary, Rev. Hezekiah Johnson. Learning of Mr. Fisher's determination soon to seek the far western field, Mr. Johnson gave the matter serious consideration and decided that he would join him; whereupon they made their plans to journey together to the Pacific Coast.

It was in the spring of 1845 that these two Christian heralds, commissioned again by the American Baptist Home Mission Society, set forth with their families by ox-team and covered wagon upon their long and dangerous overland journey. Not until November and after divers hardships did they reach Eastern Oregon. Here Mr. Fisher preached at the Dalles. But their original objective having been the Willamette Valley, they soon pushed on, enduring many and great privations, arriving at their destination in late December. A daughter of Ezra Fisher, Mrs. Sarah J. Henderson, writing to the *Pacific Baptist* some forty years ago, had this to say of that first winter of 1845-6 which was spent in what is now Washington County: "During that winter Mr. Fisher taught school and preached on the Tulatin plains. Dean Lennox, one of the earliest settlers there, very generously divided with him the small shelter of his own roof. 'The bill of fare' there in those days consisted of boiled wheat, with an occasional addition of molasses. In the evenings pine knots did duty as substitutes for candles to enable the minister to give out spelling lessons to the school children."

The following year he removed to Astoria where, and in its vicinity he preached for two years, during which he also organized a church at Skipanon, which he served as pastor. In 1850 he removed from Astoria to Oregon City. Here in addition to continual preaching he served as the teaching head of a Baptist school, for which he purchased a plot for a campus, it being then thought it was destined ultimately to become the State college, an honor and ambition it later was forced to release to McMinnville.

In 1851, upon the arrival from the East of Dr. Chandler, the Mission Board relieved him of his teaching burden by imposing another of

greater responsibility, appointing him General Missionary for Oregon in the spring of 1852, at a salary of \$350 per year, which afterward was increased to \$450. He continued in this latter capacity for three years, and it is due to his labors in that period that many churches of the State owe their origin. He traveled often on foot through Willamette, Umpqua and Rogue River Counties, preaching and organizing churches.

In January, 1854, his faithful wife, who had patiently and willingly shared all his hardships, after a short illness was taken from him by death. This sad event was the cause of a religious awakening, and nightly services were held by the bereaved husband and by Rev. Hezekiah Johnson for nearly two months, resulting in many conversions, among them being William Carey Johnson, Franklin Johnson and one son, and two daughters of Rev. Ezra Fisher. In the following year Mr. Fisher took as his second wife Miss Amedia Millard, who survived him to a great age.

In 1855, by reason of impaired health, Mr. Fisher felt impelled to resign as General Missionary and removed to Linn County, where he had pastoral charge of the church at Soda Springs, preaching also at Pleasant Hill. At this time also he organized a church at Washington Buttes. Later the family returned to the vicinity of the Dalles in Wasco County. He established here a church, originally of sixteen members, and which, except for a short interlude at San Diego, California, he served continuously until October 18, 1874, on which date he preached his last sermon. There having been added by election, to his other responsibilities, that of county superintendent of schools, he set forth, accompanied by his wife, upon a series of official visits throughout the county. A severe storm and exposure without shelter brought on an attack of typhoid pneumonia; and there being no physician or medicines within reach, his wife succeeded in his perilous condition in getting him back to the Dalles before he passed away on November 1st, 1874.

When the adoption of a state constitution was under consideration and great efforts were being made to bring Oregon into the Union as a slaveholding State, it was largely due to Ezra Fisher's voice and opposing efforts, duplicating his services and experiences of a quarter of a century earlier at Quincy, Illinois, that the battle was won against the traffic in human flesh, and his heart was rejoiced that the new commonwealth came into the fold as a "free" State.

A Significant Chapter in Baptist History

By ALBERT W. JEFFERSON



THE great missionary awakening which marked the closing of the 18th and opening of the 19th centuries stirred English Baptists until they sent William Carey to India. Some years later the general Baptist sentiment which had persisted with now a sluggish and now a quickening flow, awakened into a "General Baptist Connection," within the body of English Baptists. In 1820 they expressed their missionary devotion by sending a small group of missionaries to India. Upon landing they were immediately accorded William Carey's gracious hospitality. He strongly advised their settlement in the Bengal-Orissa field. These first missionaries soon recognized the enormity of their task and sent letters to their fellow General Baptists in America, who were here known as the Freewill Baptists. These letters were published in *The Morning Star*. Among the missionaries from England was Amos Sutton. Becoming overwhelmed with the tragic sight of the pilgrims to the Temple of Juggernaut he unburdened his soul to his wife. She, being the widow of one of Judson's first co-workers and acquainted with America, called her husband's attention to the Freewill Baptists in America whose sentiments were similar to those of the General Baptists of England. He sat down and wrote them a letter calling for help. Not knowing any address to which it could be mailed he put the letter in his desk.

Later some packages arrived from England and among the wrappings was an old copy of the Free Baptist paper, *The Morning Star*. Thus obtaining the proper address Mr. Sutton sent his appeal, which was received and published April 13, 1832.

One hundred years ago, on January 29, 1833, the Freewill Baptist Foreign Mission Society was chartered by the Legislature of the State of Maine. With the merger of Baptists and Free Baptists in 1911, all its work in the Bengal-Orissa field was transferred to the American Baptist Foreign Mission Society. The review by Dr. Jefferson on this page is a summary of the historical address which he delivered January 17 at the joint meeting of the Foreign Board and the Woman's Board in New York, when the Free Baptist centenary was observed. See also page 152.—Ed.

Mr. Sutton soon followed with a visit to this country and the Free Baptist denomination was stirred to action.

He was present at the 7th General Conference at South Strafford, Vt., held in October, 1833. The effect of his addresses at that conference has been preserved in an old paper my mother wrote in 1877 while she lived in the little parsonage in South Strafford. She transmits the following local tradition:

A present member of this church tells me of that General Conference at which Amos Sutton was present and spoke on missions. When the offering was taken she gave all she had, twelve and a half cents. Another having no money took from her finger her gold ring and gave that, while a young man gave a slip of paper on which was written "I give myself." His grave now graces India's soil.

The young man who gave himself was Jeremiah Phillips, the second missionary sent out by the Freewill Baptists. The General Conference accepted the report of its Committee on Missions and advised the completing of the organization and chartering of the Freewill Baptist Mission Society. This was done by the Maine Legislature one hundred years ago, on January 29, 1833. Dr. Sutton remained in this country for two years, giving part time as the Corresponding Secretary of this infant organization and his remaining time in stirring an interest in the larger Baptist body which led to work in Assam and South India.

The spirit in which the enterprise was launched has been preserved in this quaintly phrased appeal sent out by the General Conference:

Within a few months past, the cry of Asia's heathen sons has been wafted across the mighty deep, borne upon the gentle gales, and reverberated through our connection. We have heard the groans of the victim, dying beneath the wheels of Juggernaut, the shrieks of the widow burning on the funeral pile. Nay, in our

minds, we have seen millions of human beings going into eternity, without the knowledge of the way of life. With such a view, we begin to feel, yes, we begin to act, and in a short time, with the blessing of God, we shall send them help.

They even dared to venture a financial appeal, calling for contributions of one cent a week per member. Then with the sum of \$800 in the treasury, the Society sought to fulfil the Conference suggestion that it search for missionaries to go to Orissa to "assist our General Baptist Brethren." The search brought two candidates with their young wives. In 1833 Eli Noyes was found in Jefferson, Maine, and ordained at the New Hampshire yearly meeting held at Lisbon, now called Sugar Hill. A company of over three thousand assembled in a forest grove. Dr. F. A. Cox, of London, England, preached the sermon and Amos Sutton gave the charge. The next candidate, Jeremiah Phillips, founder of the famous Phillips family of the Bengal-Orissa field, came from Hamilton Seminary, a member of the Free Communion Baptists of central New York. His wife was the young widow of Samuel Beede who died in the bloom of his promising young life as the editor of *The Morning Star*.

Meanwhile, Amos Sutton had gathered a little company of 22 missionaries for pioneer work in Assam, South India, and other foreign lands. It was a year and a half before these missionaries received any compensation from home. Their necessities were met by the generosity of a few English residents living near the stations. Dr. Phillips describes the conditions confronted: "Famine was in the land, the sound of famished poor filled the land. Hundreds of dead bodies were carried to the pits. The land stank." Mr.

and Mrs. Noyes were both stricken together. Dr. Phillips's first born died and the wife and young mother soon followed. With his own hand he shrouded her body and buried it in the soil of a strange land.

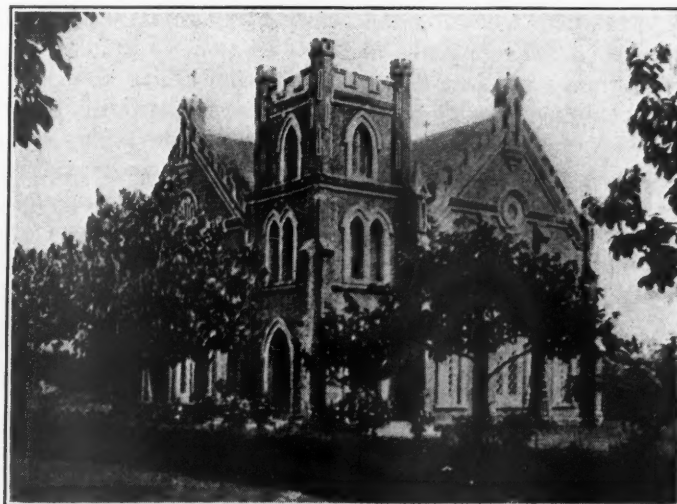
The Society met a crisis in the year 1839, so serious that the studied pronouncement of the General Conference states "An awful crisis is at hand—the church must soon rise or soon sink. Let our ministers be humble and our members holy. Let us raise a higher standard of vital godliness."

Against this background two signal actions were taken. The conference would not admit into fellowship churches from the border states, claiming a membership of 20,000 because they refused to abandon slavery. Next the Foreign Society took a decided forward step. With \$2,641.71 in the treasury and four missionaries on the field, it voted to send three new missionaries.

These were the conditions which challenged a young Dartmouth man, studying medicine in Harvard, Dr. O. R. Bachelier, who with his young wife sailed for India, May 10, 1840. Thus was founded another great missionary family in Bengal-Orissa. Dr. Mary W. Bachelier, the active veteran of the Woman's Society still on this field, is his daughter.

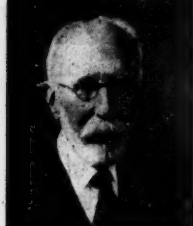
The last epoch of the Society's history culminates in that complete Baptist-Free Baptist Union which characterizes this hour. It was effected 22 years ago in 1911. If any distinctive contribution has been made to the American Baptist Foreign Mission Society, it has been the Bengal-Orissa field in tangible assets, together with a common heritage in the spirit of interchurch fellowship in missionary endeavors.

*The Phillips
Memorial Church
at Karaghpur,
Bengal-Orissa*



*Jeremiah Phil-
lips served on
this field from
1835 to 1879*

MISSIONS



The Editor Emeritus says:

A WONDERFUL word of Jesus: *Herein is my Father glorified, that ye bear much fruit.* (John 15:8.)



O human soul, what a privilege is thine! To glorify Thy Maker, the Holy, the Supreme, Eternal God—whose throne is in the heavens, whose footstool is the earth, whose voice can speak a world into creation or chaos, whose Almighty Arm upholdeth all things. His glory is beyond thought, yet thou canst add to it! Marvel of infinite love! God Himself says it through the lips of His Son our Lord. Shall we not rise to that heavenly height? Let us begin a truer discipleship, our life abiding deeper in the vine. Hear again the voice of Jesus: "Herein is my Father glorified, that ye bear much fruit."

(From a sermon preached in Poughkeepsie in 1884.)



A Triumph of the Puritan Character

Calvin Coolidge was a shining example of the inestimable worth and value of the Puritan character. The nation and the world were shocked by the news of his sudden death. He was unquestionably one of the foremost citizens of the world, second to none in the influence of his counsel on public affairs. And when you trace the source of his remarkable rise from Vermont farmer's son to the presidency, you reach it always in the one word—Character. This explains the phenomenal confidence—nation-wide and world-wide—which he came to possess to a degree granted to few men. But this is not the place for his eulogy. I wish simply to emphasize that one supreme quality in him that our country so sorely needs today—Character.

I first came to know Calvin Coolidge at the time of the police strike in Boston, when he was governor of Massachusetts. For twenty-four hours it was a period of peril and uncertainty, without police protection and with a weak and temporizing mayor. Then the Governor took command, put the city under martial law, guarded by state troops, and we breathed freely once more. The decision and force of the quiet man at the head settled forever the issue of the right of police to strike. His intrepid action gave him a national reputation and paved the way to all that followed. And the course pursued by Calvin Coolidge then and afterward was the direct result of his Puritan character, inherited from his parents and their ancestors. Through all the stress and temptations of office, that was his invulnerable side. There is a great lesson in his career for the young men of this generation.

Changes in Type

There used to be anti-mission Baptists, who were known as hard-shells. We do not hear much of them nowadays, but we have too many non-mission Baptists, and a new brand of intermission Baptists. I believe, however, that the vast body of our people, North and South, are still to be found in the ranks of the Great Commission Baptists. That is the true type, which has conviction, definiteness and positiveness, and carries the gospel of salvation to all men. Nothing can take its place.

It is one thing to seek to get rid of differences that do not exist, and another to deride and demote differences that do. Failure to discriminate between human interpretation and divine revelation has much to account for in human divisions.

Speaking of types, there is a great difference between a shell and a backbone. The shell-bound creature is hampered, "cabin'd, cribbed, confined," with no free action. The true Baptist is out in the open, standing fast in the freedom wherewith Christ makes free, but for defense and offense wearing the whole armor of God. Not shell-bound but armor-clad, with all the liberty of movement, initiative and action possible with righteousness.



Chicago in Picture

I have before me an artistic volume entitled *Chicago—A Portrait*, and the author is Mr. Henry J. Smith, for many years on the editorial staff of *The Chicago Daily News*. I am personally interested in the book, which is a handsome quarto daintily illustrated and printed in the best style of the Century Company, because it tells in vivid manner of the days and events of the Great Fire of 1871, in which I had a thrilling part, besides giving a graphic history of the marvelous city whose ambition is cosmic. In literary attractiveness few volumes surpass this. Then I have another interest in the fact that the author is my nephew, the son of Dr. Justin A. Smith, who was for forty years the editor of the *Standard* in Chicago, and a leading spirit in the development of our denomination in the Middle and Far West. It would be difficult to overestimate his personal influence in the pioneer states. He was foremost in educational projects, a trustee of the old university and of the Baptist Theological Seminary at Morgan Park, and closely related with Dr. Harper in the plans for establishing the new University of Chicago. Not the least valuable element in Dr. Smith's work as an editor was the scholarly quality and reverent idealism which made the paper an educator in itself.

The Laymen's Inquiry Commission Meets in Chicago

By ROBERT A. ASHWORTH



DURING the week beginning January 23rd Christian leaders of many denominations in Chicago indulged in what might be called a missionary orgy. First came the three Alden-Tuthill lectures on missions under the auspices of the Chicago Theological Seminary and the University of Chicago, by Prof. William Ernest Hocking of Harvard University and Chairman of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The great Mandel Hall of the University was packed with interested hearers on the first two evenings, as was the Hyde Park Baptist Church where the final lecture was delivered. Professor Hocking dealt with the salient issues of "Re-Thinking Missions." He was able to deal also with the history of foreign missions, for which the appraisal report had no space.

The impression created by these lectures, as by the lecturer himself, was very profound and favorable. At their close Dr. Hocking received little less than an ovation. Thirty minutes were given at the close of each lecture to the answering of questions which were offered in large numbers. Many a point in the report, hitherto obscure to the friends of missions, was clarified in the process. That the lecturer himself was to be counted among such friends was demonstrated beyond a doubt, although the adequacy of his philosophy to satisfy his hearers or to supply a platform for the maintenance of the enterprise as at present conceived and administered was not so apparent. But the questions revealed in general an open mind, and the attendance, which far surpassed the expectations of the sponsors of the lectures, indicated an absorbing interest in foreign missions which augurs well for its future. It was significant that a larger proportion of the students of the university were in attendance at each successive lecture.

On the two days following these lectures, a conference was held at the La Salle Hotel similar to that held at the Hotel Roosevelt in New York on November 18 and 19, at which the members of the Appraisal Commission and members of the Laymen's Committee discussed the report and answered questions in the presence of as representative a company of Christian leaders from Chicago and surrounding towns as has been gathered in a long time. During the five sessions, from Friday evening to late Saturday afternoon, the ballroom of the hotel, seating 900 people, was crowded

with men and women, ministers and laymen and church officials.

Among Baptists who participated were Mr. Albert L. Scott, chairman of the Inquiry, and Mr. C. C. Tillinghast of New York, who divided the chairmanship of three of the sessions. Mr. Edgar H. Betts, of Troy, N. Y., and President C. A. Barbour, both members of the Appraisal Commission, made addresses on features of the report. Among the speakers, also, were Professor Hocking, Dr. Rufus M. Jones of Haverford College, Dr. Charles P. Emerson of Indiana University, Miss Ruth F. Woodsmall of the Y. W. C. A., Dr. Fred-eric Woodward, and Dr. Henry S. Houghton, of the University of Chicago, and Mr. Harper Sibley, of Rochester, N. Y., all members of the Commission.

The interest in these meetings was sustained and intense. It is fair to say that nothing of a religious character has so stirred the middle west in many years as has the report of this Appraisal Commission. Our people have been eager to learn at first hand something of its implications and of its significance for the future of missions, and to explore the minds of those who conducted the Inquiry and made its report. Ample opportunity was given for questions and they were forthcoming in a great abundance. In general they were searching and very definite. To the writer they seemed also to indicate a friendly and approving attitude. They appeared to mark an advance upon the conference in New York and to indicate, perhaps, that opinion on the report is passing into a second stage, characterized by less misgiving and by more whole-hearted appreciation of the superlative quality of the service rendered to the cause of missions by the Laymen's Inquiry. However, they did not by any means indicate complete agreement with its findings.

On the whole, we were most impressed by the enormous accession of interest in the problems and tasks of foreign missions which the work of the Inquiry has stimulated. It is the absorbing subject of thought and study today to multitudes of men and women in this part of the country, many of whom have given to it very little attention in the past. For a long time we have been urging our people to study missions. It looks as though our prayers were being answered in a fuller measure than we have hoped. Many churches hereabouts are giving weeks to an intensive study of the report from many angles. We have reason to hope and to believe that nothing but good can come from it.

NEWS FROM THE WORLD OF MISSIONS

A monthly digest compiled from missionary letters and reports of field correspondents

New Roads in Old China

By REV. E. H. GIEDT

JUST a few days ago I returned from a month's itineration in the Kityang Association. We have eleven widely scattered churches in that region along the coast half-way between Swatow and Canton. In November, 1927, that whole region was over-run by a horde of communists who plundered, burned and killed as they pressed from one village to another and the terror-stricken population fled to port cities and abroad. At that time two of our chapels were burned while several others escaped being burned only because they were used by the communist leaders. Four of our Baptist brethren were killed while nearly all others lost their little property and were driven into hiding for a time. Only last year did the region become safe enough for any itinerating.

You will get some idea of progress in China in spite of tremendous obstacles when I tell you that since that trouble in 1927-8 a graded automobile road-bed has been completed between Kityang and Suabue, about 115 miles from Kityang, and buses are now operating the entire distance in five easy two-hour stages. The day before I left home the buses arrived for the first time at the edge of the river at the West Gate of our city and I made the entire journey to Suabue by bus, stopping over at each of the five stations, as we have churches at each place. Of course this will sound rather unimportant to you folks at home—what's an earth bus road of 115 miles anyway! But I am comparing it with the time when I made that overland trip eight years ago when I walked two stages

of twenty-five miles each on two successive days until I was so footsore and tired that I couldn't sleep all night. I confess I was thrilled when I was able to write home from Suabue that I had made the whole trip by bus, baggage and all.

Of course the journey is still far from pleasant and speedy. We found some parts of the road so rough that we had to hold on to the board seats to stay in the car. In two or three places the driver jumped us over irrigation ditches a foot wide which farmers had dug across the road. At one concrete bridge the ground had caved in on one side leaving a gaping hole big enough to swallow up half of the bus and only just room enough to pass. Two other wooden bridges were partly burned with holes big enough for a bus wheel to go through, but the driver negotiated the curves around those holes without batting an eye.

When we arrived at the second station soldiers commandeered the



Missionary Arthur S. Adams of Hopo, South China, like Mr. Giedt, travels among the out-stations. While returning from an itinerary he passed through Kityang where Chinese Baptists were holding a summer conference. So those present arranged for a conference photograph and insisted that he sit in the center

buses and we were obliged to stay there for five days before we could go on. We found our little church there in a deplorable condition. Most of our journey was uneventful enough, though very dusty, but in the middle of the second lap we had a real thrill. We were passing through a very lonely region when half a dozen dark figures looked up across the road, some standing and some crouching low. One could see no baskets or baggage, and empty-handed people along the road are always under suspicion. The driver slowed up and drew a long pistol, as did several others. In this way we slowly approached . . . but they weren't robbers after all!

An Old Chief Burns Up His Old Gods

Missionary T. E. Bubeck on one of his tours from Moanza in Belgian Congo visited a village set on a high grassy hill, surrounded by forests and palm groves. As he entered he heard songs and soon over 500 people were gathered about him.

"We began at once," he writes, "to examine the large number of candidates for baptism. The first to be examined was the old chief, Tawamba, who during the past year has given every evidence of a change of life and has been leading his people in the interests of the Kingdom. He had put aside five of his six wives and while we examined him there lay before the little church a smoldering heap of fetishes and images, the last of his idols and material objects believed to be the dwelling place of spirits. Before us stood the old chief, leaning on a staff and making a declaration of his faith in and acceptance of the Christ. Mpambu, our native pastor, was with us on this trip and he turned to whisper to me, 'Tata, you can't appreciate what this all means to him. There are his old gods outside smoldering . . . and here he, an old man, has dared to say they are powerful in his life no longer!' So the old man was ready to accept the new God."

Charles One Feather, Leo Weasel Bear, and Police Bede Hawk at Bull Head, South Dakota. The last mentioned has served for 42 years as government police on the Indian reservation.



(See page 87 in February issue)

A Bushel of Wheat No Longer Buys A Gallon of Gasoline

By EDWARD DERBYSHIRE

THE people here in Montana are having a hard time. They had a crop last summer for the first time in three years, and they can get nothing for it. A bushel of wheat will not buy a gallon of gasoline. It takes a long time to raise a bushel of wheat, but gasoline evaporates quickly. One man needed a \$40 part for his automobile. This and the cost of gas to Miles City and return, would amount to the price of 150 bushels of wheat. One admires their courage in view of such conditions, and the constancy of their faith in God.

Our colporters are to be commended for their persistence in trying to overcome difficulties.

On one occasion we never reached the point at which our meetings were to be held. We started in the midst of a big snowstorm, and after going some miles colporter-missionary E. H. Danley remarked that we could get there, but the people would not

be able to get out to meetings, and we might be tied up for two weeks. His fears were justified. Two weeks later it took a whole afternoon to cover 65 miles, half the distance on gravel, the rest through mud and slush. The next morning was worse. It took nearly three hours to go the last five miles. Two days of rain had pierced the snow.

The roads dried rapidly, so an all-day Sunday meeting was planned. Saturday night it rained hard. Sunday it snowed all day. This was open country and for several days the roads were impassable. Wednesday noon we started out for colporter work from house to house with the hope that at certain points we might hold neighborhood meetings. We announced an all-day meeting for the following Sunday. Early Sunday morning it looked clear and promising, but about eight o'clock it began to snow, and it snowed intermittently until eleven

o'clock. No one came. About noon several families from distances varying from five to fifteen miles, arrived with their dinners as planned. We held a prolonged service that afternoon, and about five o'clock these people went home. The evening group was smaller and came from nearer points; with the exception

of one man who who drove over 20 miles to attend this service.

Missionary Returns After 17 Years

AFTER AN ABSENCE OF 17 years from Bhamo, Burma, Rev. L. W. Spring returned to carry on the general station work there. "The recep-

tion was most cordial," he writes, "and in the hills at the Association hundreds gather in the little village of Gaw Bum. I was amazed at the growth in numbers as compared with the days when I first came to Bhamo. I found in the station school a teacher who was the first man I baptized in Bhamo years ago."

THE WIDER FELLOWSHIP OF MISSIONS

You are interested in the larger aspects of missions and the tasks that Protestant agencies undertake together. Reports on these pages cover three interdenominational conferences that met in January. The Foreign Missions Conference, a fourth in this annual quartette, was reported last month

American Women and Home Missions

The Annual Meeting of the Council of Women for Home Missions

REPORTED BY MRS. ORRIN R. JUDD



HE annual meeting of the Council of Women for Home Missions, held January 9-11 in the Madison Avenue Baptist Church, New York City, was an occasion of historic interest which it shared with the Home Missions Council in commemorating 25 years of interdenominational cooperation in home mission service. The sessions were characterized by extraordinary definiteness and seriousness of purpose, rewarding those who attended with an unusually well prepared presentation of the needs of the field and of constructive plans for meeting them. It was deeply regretted that the financial situation prevented several boards from sending representatives. Notably were missed those from Canada.

There were no wasted moments. The program was exacting, even the luncheon periods being utilized for conferences on service opportunities and methods. The theme of the World Day of Prayer, "Follow Thou Me," was chosen as the keynote for the three sessions which the Council of Women held separately. Upon it were based the worship periods, precious moments long to be remembered, led by Miss Nona M. Diehl,

one of the younger secretaries of the United Lutheran Church.

Only a swift glimpse of the year's work is possible. The review made by the Executive Secretary, Miss Anne Leesholtz, in her first annual report was received with warm appreciation as showing a grasp of the work and familiarity with the projects remarkable for one in office so short a time. Problems of finance were faced at every turn. Against a background of distressingly curtailed financial resources, the Committee on Migrant work set an inspiring account of expansion into new fields: the strawberry plantations near Judsonia, Arkansas; the tobacco fields of Bloomfield, Connecticut; the canning center at Homer, New York; the oyster district at Shellpile, New Jersey; and the pea-growing farms near Niles and Half Moon Bay, California. The sympathetic cooperation both of local churches and of canners, demonstrated in gifts of money and equipment, supplemented and in some cases doubled the contributions available from boards.

There was no hint of discouragement, though diminished sales of literature have materially reduced the year's income of the Council. For the year 1933-34 the theme for

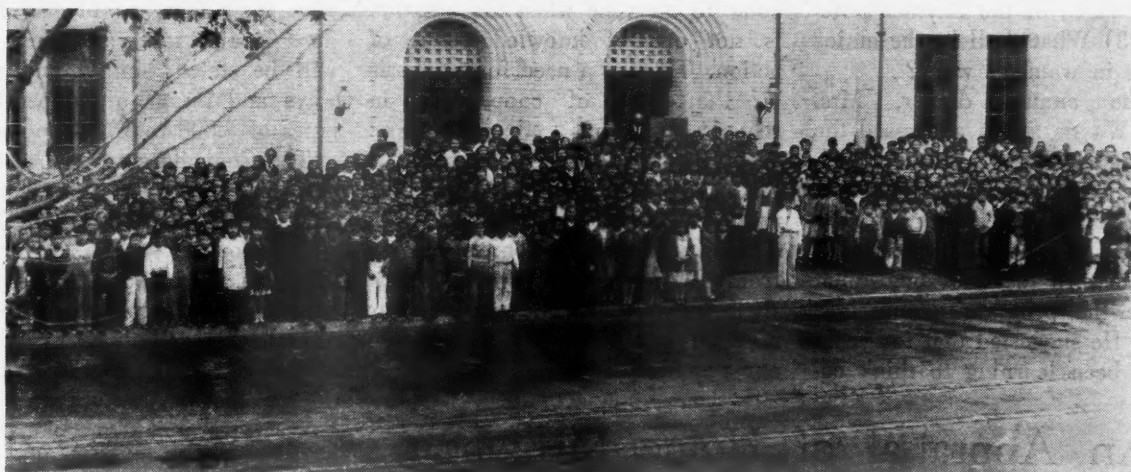
both home and foreign mission study is "Christ and the Modern World;" the books to deal with such questions as Christianity and industry, missions and world problems, Christianity as expressed in missionary pioneers and others who seek to apply Christian ideals to today.

Financial reports reveal heroic adjustments made during the year. The voluntary action of the staff in returning to the treasury amounts in excess of ten per cent of their salaries, was deeply appreciated. The budget is reduced for the new year to \$45,850 from \$60,515.

The urgency of active cooperation in the cultivation of international good-will and world peace, and for the support of the 18th amendment, was reemphasized.

The Committee on Indian Work sounded a challenge to united advance in giving Christian guidance to Indian youth in Government Indian schools. Though there are fifty-one schools, in only eight have the combined Protestant churches appointed directors of religious education. The door is still open but the opportunity may soon be lost.

Three joint sessions considered the results of studies and surveys by the Committee on Comity and Five-Year Program. The panorama unfolded every field and phase of home mission service from Santa Domingo to Alaska. Charts, maps and graphs visualized the needs, physical, social, spiritual, of the



Japanese children in Sacramento, California, at a cherry tree planting ceremony in honor of George Washington on the anniversary of his birth

several racial and national groups of our country and the tremendous issues which must be faced by home mission agencies. Who, having seen, can forget the map of the United States with a circle in each state, divided into sections representative of Catholic, Protestant, Jewish and unchurched populations, and registering in nearly every case more than half the circle unchurched? "We must think in terms of populations, not constituencies,"—"We must depend not on propaganda, but on propagation" brought ancient truth in modern phrase.

The birthday celebration in the anniversary dinner on Tuesday evening was a happy blending of past, present and future. Greetings were read from absent friends, and appreciative tribute paid to those who, like our own Mrs. George W. Coleman, first president of the Council of Women, charted the course of the cooperative enterprise. The Council of Women is honored in going into the new year under the leadership of one whose family name is known and loved across the continent, Mrs. Daniel A. Poling. The gracious words with which she began her term of office fittingly closed a memorable meeting and opened a year rich in promising increased effectiveness for the home mission fellowship of service.

American Women and Foreign Missions

The Annual Meeting of the Federation of Women's Boards of Foreign Missions

REPORTED BY MRS. HOWARD WAYNE SMITH

EIGHTEEN boards were represented at the annual meeting of the Federation of the Women's Boards of Foreign Missions of North America, at the Riverside Church, New York City, January 12-13. Various committees reported many far-reaching plans and accomplishments during the past year.

The Committee on Foreign Students told of conferences with and help given to many students from overseas who are having serious difficulties in these days of depression.

A notable increase the world around was reported in the number of people who observe the World Day of Prayer. In this country, 290,000 copies of the program for March 3, 1933, have been sold while 3,000 copies were sent abroad. The program was prepared by Mrs. C. C. Chen, Dean of Women at the University of Shanghai. It has been translated into 35 different languages. The program for 1934 will be written by Mrs. Louis Hofmeyer of Cape Town, South Africa.

The Committee on Christian Literature for women and children in

mission fields gratefully reported that it had not been obliged to discontinue any of its publications, although it feared that very soon it would be necessary to make a 20% cut on the amounts granted.

An Indian proverb says that when a woman takes hold of a matter it is time to put your trust in God. The women are taking hold of another matter and that is the preparation of pictures, which may be used in sombre peasant homes to provide color and brightness, and to carry lessons of religious truth through the gate of the eye. The work of the Committee makes possible the following publications: "The Treasure Chest," "Happy Childhood," "Listen," and "Sho-Shoki," the children's magazine for Japan.

The Central Committee on the united study of foreign missions announced the 1933 book, *Eastern Women of Today and Tomorrow*, by Miss Ruth R. Woodsmall.

A forum was ably conducted by Miss Sarah Lyon on the following topics: (1) As you enter the New Year what conditions does your

Board face? (2) What use are you going to make of the Laymen's Report? (3) What shall be the major emphases in women's work?

At the annual dinner, Mrs. Howard Wayne Smith addressed the Federation on "The Far East Through New Eyes," bringing impressions from her journey to the Orient.

Dr. A. L. Warnshuis brought vividly forward the question "What is to be the program of missions today?" He suggested that for years we have been learning to think co-

operatively. Perhaps now we have come to the time when the question is not one of knowledge but of action. There is a need for emphasis on the study of cooperation in schools, religious education and rural work. The missionary is the center of the problem, hence the need for qualified personality. The call to evangelism sounds clearly from all parts of the world. How shall we answer it? Christ is our message and redeemed human life our objective.

lowed by conferences, which will review their local problems. A standard is also to be set up in which will be stated, simply and clearly, ways and means of cooperation in cities of 5,000 to 10,000 population.

The Councils voted approval of a proposed home mission exhibit at The Century of Progress in Chicago.

The Council of Women for Home Missions in a separate session approved the principle of international consultation as defined by Secretary of State Stimson, and cordially endorsed the purpose of the United States Government to make the Pact of Paris fundamental in its foreign relations and a basic principle in the law of nations. This was in substance an approval of a resolution by the Federal Council of Churches at the recent Indianapolis meeting.

The Council of Women for Home Missions, realizing the urgency of the situation with regard to pending legislation on the liquor question, voted emphatic endorsement of the program of the Woman's National Committee for Law Enforcement.

The twenty-fifth anniversary dinner of the Councils was held Tuesday, January 10, Mrs. Orrin R. Judd, presiding. The past twenty-five years of the two Councils were reviewed by Rev. L. C. Barnes and Mrs. Philip M. Rossman. Trends in the home mission enterprise today were discussed by Rev. Charles E. Schaeffer and Mrs. Fred S. Bennett and a forecast was given by Rev. William R. King.

The Home Missions Council elected for the new year: Rev. Charles E. Schaeffer, Pennsylvania, *President*; Rev. J. S. Kittell, New Jersey, *Vice President*; Rev. J. S. Stowell, Pennsylvania, *Recording Secretary*; Rev. William R. King, New York, *Executive Secretary*; A. M. Behrens, New Jersey, *Treasurer*.

The Council of Women for Home Missions elected: Mrs. Daniel A. Poling, New York, *President*; Mrs. Philip Rossman, New York, *First Vice President*; Mrs. J. Henry Callister, Brooklyn, *Recording Secretary*; Mrs. Edwin W. Lentz, Bangor, Pa., *Treasurer*.

An Appraisal of Home Missions

The Home Missions Council Decides to Make the Final Year of Its Five-Year Program a Year of Appraisal

REPORTED BY COE HAYNE

THE Laymen's Foreign Missions Report is likely to result in intensifying the study that the Protestant home missions boards have been pursuing for the past four years under a five-year program inaugurated at Cleveland in 1928. At the joint annual meeting of the Home Missions Council and the Council of Women for Home Missions, held in the Madison Avenue Baptist Church, New York City, January 9-11, on recommendation of the Five-Year Program Committee, it was voted to undertake a comprehensive appraisal of home missions. The conclusions are to be made the basis of discussions of the 1934 annual meeting.

As measures to deepen the spiritual life within the churches and communions, the Home Missions Council stressed the importance of daily personal devotion, of a revival of church attendance and of an aggressive, pastoral evangelism that will take into account the winning of childhood and of youth.

A more sympathetic understanding of the Indian and his needs was urged. Rev. G. E. E. Lindquist, a member of the United States Board of Indian Commissioners, outlined three factors that retard the social and religious development of the American Indian, namely, tribalism, isolation and segregation. He said

that the Government owes the Indian more because he is a human being than because he is an Indian.

Rev. David Owl, a Cherokee Indian, in answering the question "What does the Indian want?" stated that the Indian craves fellowship and cooperation. He desires to share with white people opportunities for the development of his capabilities for worthwhile employment and for leadership. There should be more openings for Indian boys and girls to go to institutions for higher learning.

In considering the needs of rural areas, the various home mission boards were urged to encourage their state, district and local agencies to hold informal discussions and seminars among as many of their rural clergy as possible during 1933. Such efforts would build up morale and spiritual fellowship among this group, now facing a most critical situation. There is also need of a more systematic follow-up system of church members moving from the city to the country and from the country to the city.

A program of church planning is to be undertaken in ten strategic smaller cities in various sections of the country. Surveys are to be made within these cities by experts volunteered by the denominations, fol-

✠ TRIBUTES TO DEPARTED MISSIONARIES ✠

Ephriam H. Jones

Rev. E. H. Jones, for 35 years a missionary of the American Baptist Foreign Mission Society in Japan, died in Los Angeles, Cal., December 24, 1932. He was born in St. John, N. B., Canada, April 8, 1849, and was appointed to foreign mission service just before his graduation from Newton Theological Institution in 1884. In July of that year he was married to Miss Grace Van Valkenburg. They arrived in Japan in November, 1884, and were designated to Sendai. In 1908 they were transferred to the Mito and Taira fields. Mr. Jones was preëminently an evangelist. Throughout Northern Japan he joined on such frequent and long itineraries that he is still remembered by the Japanese as the "St. Paul of North Japan." Upon his retirement from active service in 1919, at the age of 72, the Japanese Baptist Convention gave a splendid testimony of appreciation for his life and work in Japan.

Since retiring from active service in Japan he had worked unremittingly among the Japanese of Los Angeles and Southern California for twelve years. In the presence of a large number of California Japanese the funeral was held on December 28. Tributes were paid by Dr. A. W. Rider for the Foreign Mission Board, Rev. J. B. Fox for the City Mission Board, and Rev. Daniel Bryant for the local church. He is survived by Mrs. Jones and three children.—*Rev. Arthur W. Rider, D.D.*

Percival R. Bakeman

Rev. P. R. Bakeman of Shanghai, China, died on December 17, 1932, in Malden, Mass. He was to have returned to China this year but a serious heart condition made it seem wise to prolong his furlough. He was born February 18, 1882, in Auburn, Maine. He was graduated from Brown University in 1903 and from Newton Theological Institution in 1906.

Mr. and Mrs. Bakeman sailed for China in October, 1906, and were designated to Hangchow where they carried on a splendid piece of station work. In 1919 he went to Shanghai College, now the University of Shanghai, to teach in the theological department. Here he had an exceptional opportunity to influence the young men and women who are the future leaders of China. Later he was appointed the evangelistic representative of the East China Mission, and thus became the advisor to the ministers and evangelistic workers throughout that area. In 1926 Mr. Bakeman was re-designated to Hangchow, where he continued work until his return to America in 1928. Since that time he has been engaged in deputation work.

He is survived by Mrs. Bakeman and three children. A son, Francis, 17, died in September, 1931.

Mrs. Frank H. Levering

Dr. Ida Faye Levering, wife of Rev. Frank H. Levering of South India, died January 6, 1933. They had served as foreign missionaries for over 30 years and had retired to live among the people in the land they had grown to love.

Mrs. Levering (née Ida Faye) was born in Matawan, N. Y., August 20, 1856. She was graduated from the Woman's Medical College, Philadelphia, and had had special training at Bellevue Hospital, New York City. On August 20, 1891, she sailed for South India, under appointment from the Woman's Baptist Foreign Mission Society of the East, to open medical work at Nellore. Later a small dispensary was opened on the medical compound and in 1897 a fine hospital building was completed and dedicated. The Nellore Woman's Hospital has proved to be one of the most valuable assets of the Telugu Mission.

On July 19, 1894, Rev. F. H. Levering of the Foreign Mission

Society and Dr. Faye were married. They continued work at Nellore until 1900 when they were transferred to Secunderabad. There they served until their retirement in April, 1921.

For more than ten years they have been living at Kotagiri, among the hills of India.

Filmore Jackson

The death on December 1, 1932, of Rev. Filmore Jackson, Seneca Indian of the Cattaraugus Indian Reservation, Iroquois, N. Y., removed from the Indian work a veteran of the Christian faith. He was 82 years of age and had served the Pleasant Valley Baptist church as pastor for 35 years. He was ordained in this church in 1910. Hundreds of Indians attended the funeral service. His remains were brought to the church on Saturday afternoon. During the interval until the service on Sunday, more than a thousand persons visited the church and viewed with sadness and in silence the stilled voice and body of this man of God. A choir of fifteen elderly Seneca Indians rendered appropriate selections in the musical native tongue and Deacon Lewis Pierce spoke briefly in his language of what Jackson had meant to him as a Christian. Rev. A. G. Pullan, of M. E. Church on the reservation, offered the prayer and Rev. W. David Owl, the present pastor on the Cattaraugus Reservation, preached the sermon in English.—*W. David Owl.*

An Important Announcement

The new Baptist book on the Laymen's Foreign Missions Inquiry is out. The title is *Northern Baptists Re-Think Missions*, a study of the Report of the Laymen's Foreign Missions Inquiry. It has been compiled by Dr. P. H. J. Lerrigo for the two Foreign Mission Societies. It is published by the Department of Missionary Education of the Baptist Board of Education. See the announcement on page 131.

BOOK • REVIEWS

The Reviewer Says that—

Sermons I Have Preached to Young People, representative messages of 16 of America's strongest preachers, edited by Sidney A. Weston, is a volume of sermons of extraordinary character. The first sermon is by President C. A. Barbour of Brown, and in his company are such preachers as C. R. Brown, H. E. Luccock, A. W. Palmer, Carl S. Patton, R. H. Stafford, and Jay T. Stocking. These are choice utterances, and they are of the kind that the young people of this or any other day will appreciate. It can only be added that if the young people of this generation could be brought to heed and live by the wise and noble counsels given in this volume, world peace, for one thing, would be assured. (Pilgrim Press, \$1.60.)

Nurses on Horseback, by Ernest Poole, takes the reader into a new territory and a new type of human helpfulness. These nurses on horseback are the heroic women who minister to the sick and injured and needy in the Kentucky mountains. The author took a trip of investigation with Mary Breckinridge, the woman leader of such a battalion of nurses as can be found in no other country. Her story is as remarkable as the pioneer mission in which she is engaged. The book is an astonishing record of what devoted and fearless women nurses can accomplish. It should be in every church library and be given to those who are disposed to grumble at their hardships. Mr. Poole has told a tale of absorbing interest. (The Macmillan Co., \$1.50.)

The Church School Comes to Life, by Mildred Hewitt—a book for Episcopal Church school administration in harmony with the ideals of progressive education, with practical suggestions; a cultured study of the teacher-training movement in religious education which has stirred all denominations. While intended to promote the church schools, the book

is of value to all who are interested in the development of our Sunday schools along lines that will hold and

train our young people. Miss Hewitt is a skilled teacher with a beautiful spirit and a mastery of good English. The chapter on "Organizing for Christian Living" deserves wide reading. There is something about the reverential atmosphere of the Church

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Re-Thinking Missions

A Laymen's Inquiry After 100 Years. The most widely discussed religious book in twenty-five years! Recommended to every American Christian by Pearl S. Buck, author of "The Good Earth." Every person who gives to missions should read this book. 350 pages. \$2.00. A paper edition for use in mission study groups is also available; consult your bookseller.

For Sinners Only

By A. J. RUSSELL. This gives the only complete picture of the remarkable Oxford groups and their leader, Dr. Frank N. D. Buchman. The N. Y. Times says: "To those who wish to be acquainted with what is influencing the human will and altering human conduct, this book is indispensable." 115,000 copies sold. \$1.50.

For Lenten Reading

Richmond Hill Sermons

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Religious Education in the Rural Church, by H. W. McLaughlin, D.D. Of special interest in the South where the author's field of service and experience lay. A vital topic treated in an earnest way; problems plainer than practical solutions, but a useful textbook for discussion groups. (Revell, \$1.50.)

Radiant Reveries, by Charles L. Goodell is a book of sixteen radio sermons delivered over the lines of the National Broadcasting Company on successive Sundays last summer. It is the fourth volume in what is proving to be a popular series. Simply phrased and dealing with topics of tender human interest, like "The Home of the Soul," "Our Mothers," "The Greatest Commandment," "Following the Gleam," and

others of similar appeal to the heart, this book will help to deepen Chris-

tian faith, stimulate Christian living, and bring cheer along life's journey. Each sermon closes with a prayer which adds to the devotional value of the book. (Revell, \$1.50.)

The Answering Glory, by R. C. Hutchinson, is a story that may be characterized as painfully interesting. The story has two parts and two outstanding characters—the missionary, Miss Thompson, who has transformed the life of an island off the coast of Africa and now is in England on furlough, and the school-girl, Barbara, to whom the missionary passed the torch of evangelization. The school life of England, a girls' high grade institution, is pictured to the quick, and the heroic quality of the veteran missionary shines out conspicuously. Quite out of the ordinary run of stories, and unique among missionary novels. (Farrar & Rhinehart, \$2.)

Books Received

The Spanish Christ, by John A. Mackay; Macmillan, \$2.00.

The Negro's Church, by Benjamin E. Mays and Joseph W. Nicholson; Institute of Social and Religious Reform, \$2.00.

The Treasure House of the Living Religions, by Robert Ernest Hume; Scribners, \$3.00.

The Course of Christian Missions

By WILLIAM OWEN CARVER, D.D.

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THE ♦ HELPING ♦ HAND

IN THE MISSION FIELDS OF THE WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

First Woman Graduate of Medicine in Burma

When the candidates from the University Medical College went up to receive their degrees of M.B., the last in the group was a Pwo Karen young woman, daughter of an honored pastor in Bassein district, who is the first girl (not Anglo-Indian) in the province to graduate from the Medical College of Rangoon University. She received a great ovation as she stepped up for her diploma. After finishing her internship in the Rangoon General Hospital, she plans to go to her own village in Bassein district and work for her own people.

Saga San

Day after day she is carried to her cushion on the floor and there she sits until she is carried again to her bed at night. Her companions are her brother's two little children. Many are the lessons that these little ones learn as they play with their auntie. Although they are so little, they sense her helplessness and try to help her.

She was a school teacher. Early in her twenties she began to feel difficulty in walking—one of her legs seemed so heavy. The inconvenience gradually increased. She went to several doctors but they all told her the same—that they could do nothing for her and that she would gradually get more and more helpless. She began reading Buddhist books, saying Buddhist prayers with meaningless repetitions, and going to the temples. But all to no avail—she could not find any peace of heart.

She had no Christian friends but she had seen and heard of some Christians that seemed to have something that she had not and that she could not find in Buddhism. She decided that she would try to find a Christian church. Her brother, a high school student, had heard of our

Himeji church, and told her where to find it. She could go to the church by train, walking only a little. A Christian lady at the church took interest in her and introduced her to the pastor. Saga San told the pastor her trouble, and asked him if she could find peace of heart in Christianity. He told her that he could not promise cure for her disease, but that he could promise her peace of heart. Sunday after Sunday she went to church and returned on the noon train. One of our Bible women went on the same train for country Sunday school work, and Saga San asked her many questions in the little time each week that they rode together. She found out the Way and gave herself to Christ and has been rejoicing in His peace.

Saga San says, "If I hadn't had this trouble I might never have known of Christ, so I am very thankful for it." She is like the blind man in our church in Himeji who has a thanksgiving service every year on the day that he became blind, because through his blindness he found Christ.—*Amy Acock, Himeji, Japan.*

Classes for Buddhist Girls

I haven't written since school opened last May so I'll have to tell you a little about our enrolment. We have almost as many as last year in spite of the depression and we are very glad, for some schools have felt the slump a great deal. Then, too, there has been no outstanding opposition against the teaching of religion in our school. I remember one time before I came to Burma I wished that I could have a class of non-Christian girls for awhile. Now I have my wish, for I have a class of 28 Buddhist girls between the ages of sixteen and twenty years. Many of them have always been in Christian schools. To most of them has come the call to make their decision either

for or against Christ and they have either yielded to a strong Buddhist family or they have decided that the way is too hard. There are some in the class, however, who would like to be Christians and are interested.—*Eva Cummins, Mandalay, Burma.*

What Should We Do Without It?

The box of White Cross supplies which you so generously sent has been received, and is greatly appreciated. Since the addition of the new wing to the hospital we have had more patients and so have needed more supplies. Just now the storeroom of linens is empty, all being in use, so you can imagine what the White Cross supplies mean to us when they come. There is a good deal of dysentery now, and there are eight burn cases which require many dressings. At present there are more patients than we have beds for, even with the larger space which we have.

In the morning prayers we are taking up the Gospel of Mark, the reading and explanation being both in English and in Visayan. I wish you could hear them singing the old familiar hymns in their own dialect, the Visayan. The room is crowded every morning as the patients and visitors as well as the nurses come to listen to the gospel story.

A new class of twelve girls is to be admitted on May 1, and we are doing some spring house-cleaning in anticipation of their arrival, in order to have everything as nearly ideal as possible, to teach them the very best of cleanliness. I am hoping sometimes to have a little model kitchen, in addition to the one which is in constant use, in which to teach the girls individually the ways of preparing proper foods. We are doing the best we can in that line now with the facilities we have.—*Flora G. Ernst, Capiz, P. I.*

A Trip Along a Bengal Road

By MARY W. BACHELER

NOTE—*The reference to Dr. Mary W. Bachelier in the historical survey of Free Baptist Foreign Missions by Dr. A. W. Jefferson on page 165 brings added interest to the following sketch by Dr. Bachelier herself.*—ED.

WE went along the Pilgrim Road for 3 miles, the road so sacred to the Hindus that the devout often stop in crossing it, take a handful of the dust, put it to their foreheads or lips and bow in adoration. That is because it is the road to Puri (Juggernaut) and hence holy all its length. This bit of road is usually good. Then we turned off into the jungle and after crossing the railway tracks we came to a little village where the gate-keeper lives when not on duty. This man is pretty good, but his predecessor used to often lock the gate and go off and we had to call him from his village. This is a desirable gate to keep, because many bullock carts come along bringing wood, rice and straw, and the gatekeeper always takes toll as they pass. We heard of several "near-accidents" while the other man was there, but none since this one has taken charge.

The next bit of road is called "the big jungle" and sometimes there are wild pigs, and leopards and other big cats, and sometimes robbers. The chauffeur is always glad to get through this jungle by daylight when we return from Bhimpore. Sometimes I can feel his tenseness as I sit beside him. Often things come up at the last minute that delay me, so I don't get home till after dark. Always at this season we meet lines and lines of bullock carts. The rice does not need special attention, men and bullocks are free to haul wood straw and long, long timber, sticking out front and back. I am always afraid the bullocks will take fright and turn and wipe us off the road.

It was after dark when we got to the big jungle. I always hope we will see some wild jungle creature, but none crossed the road this time. The chauffeur said that was because there are at this season so many bullock carts on the road.

As we passed through one of the larger villages we found a tangle of carts and there were drums beating and men shouting so loudly the cartmen did not pay any attention to us. We found the reason was that just

beyond them bulls and some bullocks were tied to stakes at the roadside and the people were teasing them. One man in front had a big sack which he threatened to throw over the bull's head and that made it jump for him, to the great delight of all the crowd. The big resonant drums were beating throbbingly and drunken men were shouting.

Gurudas told me that at this season different ones have such an exhibition, and spend a lot of money on it. All do not have it at the same date, so everyone has a chance to see them all. He said the cattle are well fed beforehand, and sometimes get so wild that if they are untied at once they run away and sometimes are never found. They have to be cooled off carefully first. Sometimes buffaloes are made the objects of this sport. Gurudas said sometimes a pig is put in among the buffaloes and they run on it and gore it.

Remittent fever seems to be the type this year that is quite common, and then what you do is to try to keep the temperature down as far as possible and get in as much quinine as you can when the temperature gets down a little.

Next week we go down to Balasore to Conference. I may not go. There is a good deal of sickness, some among our own people.

We are having beautiful weather and every night and morning the pageantry of the sky delights our souls and the new day is ushered in with brilliance in sky and cloud.

Much of the Bhimpore road is bordered with rice fields, and it has been interesting to watch the process of cultivation. This is reaping time, and many of the fields have been reaped. I stopped to get some of the grain to send you. There are many kinds of rice, and farmers plant it according to the market, and according to the land, some rice growing best on the high land, and some needing more water.

I hear some early patients, so I will say goodbye and go and see to them, and after that finish my preparations for the Bible women's examination this afternoon.



A Bengal mother and child

TIDINGS



FROM THE FIELDS

Feasting the Indian Orphans in Oklahoma

It has become an annual custom for the Creek Indian churches in Oklahoma to give a big feast for the children of the Murrow Indian Orphans' Home. Not only do they feast the children but they leave with the Home substantial gifts of food, groceries and other good things that last many days. At the last feast day eighty visitors were present, representing fourteen different churches. Some had brought their food already prepared. The women know just what the Indian children like—all the Indian dishes. The children ate first and were given plenty of time in which to eat as much of the food prepared for them as they wanted. They certainly enjoyed the feast.

President Weeks expressed to the visitors his appreciation for their interest and willingness to help. He told them of the prospective additions to Bacone College and of the financial conditions of the Home, better than for many years past. Then the assistant superintendent of the Home told of the conditions and needs of the children and invited the people to go through the buildings if they wished. Two Indians told what Bacone meant to them and what they should do for Bacone because it was their school. The fol-

lowing churches were represented (note the Indian names): West Eufaula, Montezuma, Big Harbor, Little Quarsarty, Tuskegee, Sand Creek, Wetumka, Middle Creek, Tulmochussee, Salt Creek, Deep Fork Hillabee, Butler Creek, Little Cussetah, Wewoka.



Beginning the New Year with Christ

Seven of our people at the Trenton Avenue Christian Center in Buffalo followed our Lord in baptism New Year's day. One of them is a young woman, who accepted Christ four years ago. At that time her mother and father disapproved of her baptism. Her mother and sister went with her into the baptismal pool. They are all rejoicing.

A young man who taught in a small town high school last winter has been unemployed this winter. He has taken the responsibility of leading our boys on the gymnasium floor on Tuesday evenings. Little by little his interest has grown. About a week ago he accepted the Lord as his Saviour.—*L. Belle Long and Bertie Langhery.*



Sunlight Mission, Toreva, Arizona

Finding the Jesus Way in Hopiland

"There is much to rejoice over these days. On December 11th two Hopis accepted Jesus Christ. The following Sunday they were baptized. Agnes and Milton have lost three children in three years. When the last one died a few weeks ago they decided it was because they were not living right. So they began to think seriously about the Jesus Way. In answer to earnest prayers of their fathers and the other Christian people they are now on the Jesus Road. Their fathers have been Christians many years and you might know they are happy about this. Lomanikeoma, Milton's father is an old crippled man. To see his son baptized he rode seven miles on a very cold day. He made the journey not in an automobile but on his old white burro, making from two to four miles an hour.—*Lolita Stickler.*



Japanese Lad Demonstrates Personal Evangelism

In November the Young People's Christian Conference of the Northwest was held in Seattle. This organization is three years old and is composed of nearly 400 young people. One of the aims of the conference is to develop Christian leadership, and evidences of this goal are already seen.

In one of the discussion groups a fine young Christian lad spoke so well on the subject of personal evangelism. He is American-born, a member of the Japanese Baptist Church and recently spent a year in Japan. He was rather shocked to find how little the young people in Japan know about Christianity. He asked several friends to go with him to church. "Why," they said, "we do not know anything about the

Christian religion and it would be strange for us to go. Besides, our parents would hardly approve of our going." A few weeks later one student came asking if he would take him to church and said, "I would really like to go." They attended many times and the boy asked for a Bible. Mr. M—— said, "I had only my English New Testament with me but I was determined I would find a Japanese Bible for him." A Japanese minister loaned me one and I gave it to the student. "Now it has been several months since I've returned to Seattle and recently a letter came from this same young man telling me he has decided to become a Christian."

—May Herd, Seattle, Wash.



Twenty-Two Confessions of Faith

"Twelve persons in the Pueblo Center, and ten at Salt Creek made a public confession of faith in Christ during the revival meetings in October. These are being nurtured and instructed and we hope to report baptisms very soon.—Louise B. Carter, Christian Center, Pueblo, Col.



Polish Church in Buffalo Conducts Two Missions

The Polish Baptist Church of Buffalo reports fifteen baptisms in the past three months. All of these people have been coming regularly to the Mission for a year or more. Rev. Walter Chrzanowski, the pastor, says they have been trained to make 100 per cent Christians. Although they endure much persecution in the neighborhood they are undaunted and try to bring others to Christ. The services, Sunday school and prayer meetings have doubled in attendance.

Miss Grace Hatch, the missionary, writes: "Thanksgiving Day was the very first time our mission folk sat around the table in Christian fellowship. We served 93 that evening and had a lovely Thanksgiving service.

We also had a wonderful Watch Night service which both the church and the mission attended. Many related their experiences and the joy which had come to their lives in receiving Christ. One man said at this season the birth of Christ was celebrated in the heart of each one in his family and it made such a change in their lives. Never before had they had a lock on their door, but now the whole ten of them had to go to

every service on Sunday and also to prayer meeting so he had to buy a lock for his door. These people have never before sung hymns and it is wonderful to note the eagerness with which they are learning and enjoying singing.

"Our third mission was started this fall at Tonawanda where about twenty-five or thirty Polish people are attending regularly and our pastor's brother is preaching."



A Mexican mother and her little family. The father is doorkeeper at the Baptist hospital, Puebla

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School of Missions, Galesburg, Illinois

An enthusiastic report of this School of Missions at Galesburg has been received, and the plan included some features that were different from those held in many schools of missions. Three of the six sessions were devoted to the study of the American Indian, and three to the study of China. The first two weeks of each three-week period were devoted to graded study classes on the lecture course basis. In the younger class the same theme, either China or the Indians, was continued throughout the six weeks. The third night of each three-week period was a special session, one having an Indian night, and the other a Chinese festival. Missionary dramatics occupied a conspicuous place in the general program. The devotional periods were built around great missionary hymns. The study classes followed and the feature period closed the session.

The feature periods included the following: (1) Each night a five-minute drill on Baptist mission stations, using electrified maps of U. S. and China. (2) "Atmosphere"—Examples of Indian and Chinese art, pictures, etc., arranged by the Guild group. (3) "Along the Indian Trails" and "Lanterns in Their Hands" were responsive readings given by different individuals to present facts regarding the two study fields. Other special features were:

First night, "MISSIONS Speaks," a playlet by the W.W.G. girls.

Second night, a talk by Professor of History in Knox College on the development of the Mid-West along the routes of the Indian Trails.

Third Night—Indian Night. Indian Museum examined under the guidance of the chairman, followed by a supper featuring Indian foods. There

were favors of paper feathers made by the primary class. Indian songs and legends were given by members of the younger classes, and the dramatics class gave a play "Two Thousand Miles for a Book."

Fourth Night—Pantomimes from reading of "East Wind: West Wind."

Fifth Night—Talk by local Chinese woman of culture.

Chinese Festival. Chinese foods used at supper. Table decorations and favors prepared by children's classes. Other Chinese settings and a concluding play "The Honorable Mrs. Ling's Conversion" by the Dramatics Class.

The following projects were carried through:

Showers for Baptist Mission Stations under the direction of the "Shower Lady." Small articles needed at Indian stations in Arizona and Montana were brought in and presented in appropriate manner by the "Shower Lady."

Project for China was based on a leaflet "What do you do with your small change." The permission of the church trustees was secured to bring amounts of money for China stations as mentioned in the leaflet.

These were presented by dropping them into a Chinese lantern "To send the Light."

A Reading-Between-Sessions project was another feature. Leaflets secured through the state office were taken home and read carefully between sessions of the school. Included among these leaflets were "Heralds of the Jesus Road," "Indian Patchwork," "Bacone College," "China, A Field Survey," "What Dolls Have Done."

The Dean of the School was Mrs. R. A. Chandler. The enterprise and imagination which went into the preparation of this school are worthy of our highest commendation, and we recommend a careful study of this plan by other churches.

A Successful Conference in Arizona

Rev. R. R. Pulliam, of Douglas, Ariz. writes: "The First Baptist Church here recently had Mrs. James Fisher, of Phoenix, and Mrs. Hattie Coldwell, of Scottsdale, for a two days' missionary conference. I am speaking by authority of the church when I say that under the



Track Team at Dorchester Temple

leadership of these two state workers this conference was one of the most instructive and beneficial meetings ever held in the Douglas church. The visiting women both proved themselves very capable and even superior in their line of work. The conference produced such a response on the part of our church membership, (and our church is not large) that we paid all the expenses. As a result of their work, our church has planned a School of Missions in which there will be six classes."

Proceedings of the Laymen's Conference Now Available

Proceedings of the big conference conducted by the Laymen's Foreign Missions Inquiry at the Roosevelt Hotel in New York last November, including answers to questions from the floor, are printed in a book of 125 pages, and are available without cost to anyone desiring a copy of these proceedings. If you desire a copy, address the Laymen's Foreign Missions Inquiry, 2001 Pershing Square Building, New York.



A Track Meet in Boston

The track meet was the outstanding item of interest on the program for the mid-winter rally of the Royal Ambassador Boys' Camp held at the Boston Y.M.C.A. on December 27.

An 18-inch trophy cup had been presented by Albert H. Curtis, with the understanding that the chapter winning the meet for three years could have permanent possession.

Fifteen chapters were represented in the entries. The boys were divided into four classes on the basis of age and weight. Each group competed in five contests: 45-yard dash, 100-yard dash, running high jump, standing broad jump, and a race.

The Bruce chapter, represented by the team shown in the photograph, won first place, securing a total of 122 points. Second place was taken

by the team representing the First Baptist Church of Medford, Mass., with a total of 80 points.

The track meet was under the direction of George S. Winsor, Chief Counsellor of the Bruce chapter of Dorchester Temple.

The rally supper was served to 183 boys and men in Bates Hall of the Boston "Y." Newton Fetter lead the singing and the Brighton Ave. Church orchestra, under the leadership of Perry Killam, rendered several selections. Mel Prior, the popular camp director, presided and brought a brief message. The S. F. Smith Chapter of Newton Centre gave an excellent scout demonstration. Saw Chit Maung, a student at Newton, sang in seven languages "If You Give Your Heart to Jesus," to the delight of the boys. The program concluded with the showing of camp movies by Robert Friend.

An R. A. Report Blank

At the R. A. headquarters in New York a special report blank is being printed for purposes of a general enrolment of information among the chapters in the different states. The blank calls for essential facts, is not elaborate, but much to the point. This fresh enrolment of chapters is being carried out by the High Counsellors in the states, and we are anx-

ious that every Chief Counsellor and local chapter will assist us in getting the information in order that we may know at the end of the year where we stand in matters of enrolment and growth. Will you help us?

A Royal Ambassador Radio Broadcast

Miss Juliette Mather, Young People's Secretary for the Woman's Union of Alabama, has requested this announcement of a broadcast on the R. A. which will take place on March 10 at 8:45 o'clock over Station KWKH. This marks the Twenty-Fifth Anniversary of the R. A. organization of the South, and the program is in the nature of a celebration. The goals which the R. A. of the South have set for 1933 are 4,000 chapters, 40,000 members, and a \$30,000 gift to the cooperative program. Miss Mather writes: "We will indeed be happy to feel that the Royal Ambassadors in the North are sharing our broadcasting program on March 10." Five minutes of the fifteen-minute broadcast will represent the greetings of the R. A. of the North to the R. A. of the South.

It would be a happy occurrence in connection with the next meeting of the N. B. C. in Washington if the R. A. of the South and of the North could have a brief demonstration of the importance of their work.

An Active Chapter

Rev. A. Henry Giuliano, Pastor of the First Baptist Church of Kenton, Ohio, writes in a most interesting letter about the activities of the William Carey Chapter in his church.

On January 17 there was held in the church an initiation service for a group of boys who had satisfactorily passed the requirements for the page degree, and also the ambassador degree. Mr. Giuliano says the boys are greatly enjoying their work and delight in their weekly programs. They have what they call an R. A. problem and project meeting at which time the boys bring their problems, and they are discussed in a helpful manner. Some special projects have been carried through by this group.

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WORLD WIDE GUILD



Mary Bachelor Teen Age Guild, Detroit

Just for Today

1. Just for today I will try to live through this day only, not to tackle my whole life problem at once.
2. Just for today I will be happy. This assumes that what Abraham Lincoln said is true that "most folks are about as happy as they make up their minds to be." Happiness is from within; it is not a matter of externals.
3. Just for today I will try to adjust myself to what is, and not try to adjust everything to my own desires. I will take my family, my business, my luck as they come and fit myself to them.
4. Just for today I will take care of my body. I will exercise it, care for it and nourish it, not abuse it or neglect it, so that it will be a perfect machine for my bidding.
5. Just for today I will try to strengthen my mind. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, and concentration.
6. Just for today I will exercise my soul in three ways; I will do somebody a good turn and not get found out. I will do at least two things I don't want to do, as William James suggests, just for exercise.
7. Just for today I will be agreeable. I will look as well as I can,

dress as becomingly as possible, talk low, act courteously, be liberal with praise, criticize not at all, nor find fault with anything and not try to regulate nor improve anyone.

8. Just for today I will have a program. I will write down what I expect to do every hour. I may not follow it exactly, but I will have it. It will eliminate two pests, hurry and indecision.

9. Just for today I will have a quiet half hour all by myself and relax. In this half hour, I will think of God, so as to get a little more perspective to my life.

10. Just for today I will be unafraid, especially I will not be afraid to be happy, to enjoy what is beautiful, to love, and to believe that those I love, love me.

—Hugh Barrett Dobbs.

The above was copied from "The Window of the Y. W. A.," which is the official magazine of the Girls' and Young Women's Organization of the Southern Baptist Convention. Are you equal to that test of living? Let's all try!

I am sorry there were complications which made it impossible to print Virginia Edsall's play *Watena*, but now I have not a promise, but a perfectly wonderful Indian play, *Tomorrow's Trail*, written by two

Rhode Island girls, Gertrude Webster and Frances Dunn. It is just off the press, price 15c. It is very dramatic in spots and has the right attitudes. It will require very careful preparation but when well done makes an unforgettable impression. We have no new plays on China but if you have not used the following you will find them very good: *Honorable Mrs. Ling's Conversion*, 14 characters, one hour, 35c; *Slave Girl and School Girl*, 8 characters, 30 minutes, 15c; *The Color Line*, 6 characters, 30 minutes, 15c; *The Girl Who Fell Through the Earth*, 11 characters, 15c; *Chee Moo's Choice*, 6 characters, 40 minutes, 20c. These may be ordered from the New York office.

Miss Gertrude Wales' booklet, *Daily Bible Memory Verses*, has been issued in paper and may be ordered from Fleming H. Revell Co., 158 Fifth Avenue, New York. The price is 10c. Why not store your mind with these choice selections from the world's best seller?

The W. W. G. European tour is off for this year because of the postponement of the Baptist World Alliance until the summer of 1934. I was delighted at the responses from our Guild girls and now we have a whole year to save up for it, and it happens that 1934 will be the year for the Passion Play at Oberammergau and the 100th Anniversary of the birth of Charles Spurgeon.

Now, finally, Gu Gi's, the drive for new subscribers to MISSIONS! First announcement of the plan appeared in December MISSIONS, page 627, and the second in January, page 56. Before January 1st one Chapter was on the Honor List, and one on the Loyalty List. If you do not know about it write me at once, as we want to flood MISSIONS' office with new subscriptions at \$1.00 a year.

The Northern Baptist Convention meets in Washington, D. C., May 24-29. We shall have our usual Annual Guild Day Conference and Banquet May 23. This is the year for the Eastern and Middle West States to run our attendance into the

hundreds. Have you ever been to the capitol city? No time like the present. Eastern Pennsylvania is working up a big delegation even now, January 16th. April MISSIONS will give more definite information. We must make this a record breaker.

If your Loyalties Gift is not completed, you still have nearly two months to make good. "How much owest thou unto thy Lord?"

*Faithfully Yours,
Alma J. Nokes*

Circle of Light

This Chapter is in Calvary Church, Omaha, Neb., and it has always been up to the minute. It captured the Year Book prize at the Annual Guild Day in Kansas City, and now comes a report telling of present activities. The picture shows a few of us at our Cabin Party in the woods outside the city where we had a delightful week-end. We cooked our meals outside, had a fine program, including an impressive Consecration Service, spent a sleepless night which was part of the fun. We have qualified for the third consecutive year in the Reading Contest and one of our members, Wilma Upchurch, won the District Individual Contest including reading, attendance at program and White Cross meetings, Assemblies, Conventions, and won the District Theme Contest. We have given *Such Stuff* three times. Our membership is twenty-three and we have an average attendance of nineteen.

Brockport Entertains Tonawanda Indian Guild

The Counsellor of the Guild at Brockport, N. Y., is Mrs. Elizabeth Garnham and she is about one hundred per cent ideal. Her Chapter was organized last July and this is the report through December:

All our members are qualifying in the Reading Contest; we have nearly finished the required five books each, and many of the girls have read ten books. Also we completed during the summer the study

book on China and six girls turned in notebooks containing material they collected on China.

We meet every two weeks and have done White Cross work at more than half of them. We have a subscription to MISSIONS that is being passed around like a reading book. We have had three study classes on Indian Americans and have been the guest of the Guild of Indian girls at the Tonawanda Reservation. This Saturday they are coming down to Brockport as our guests at a Christmas party. We have twenty-two dolls' beds with little dolls, a big box of rubber sponge toys and clothing, etc., for them to take back. Also my girls are dividing in groups to make up Christmas boxes for each Indian girl. These boxes are for the girls themselves and are to carry gifts such as my girls would like for themselves.

On Saturday afternoon, December 17th, two carloads of people came from the Indian Reservation. There were seven girls, W. W. G. members from the Reservation and Mrs. Spring and Mrs. Blueye, their Counsellors. We played for about two hours and then the picture was taken in the chancel of our church auditorium. We gave to each of the girls present a box wrapped up attractively and filled with gifts from my girls. The Indian girls brought us a large bunch of bittersweet berries and a number of small wreaths

which we added to the decorations of our church.

Supper followed with tables decorated very prettily and several of my girls came for that part who were working during the day. We had thirty-nine Guild members present in all. I think the devotional period will remain with all of us as a most delightful memory. Of course we had Christmas carols and the Christmas story and then our prayer circle without a break in the circle of thirty-nine girls. At the close we sang "Follow the Gleam," "I Would Be True," "Living for Jesus" and "Have Thine Own Way, Lord." All lights were out except candles, Christmas tree and the fire in the fireplace.

Then they loaded up their cars with the toys and clothing we had collected in conjunction with the Women's Society and the Crusaders and instead of following out to the sidewalk to call farewells, my girls turned out all the lights and each held a lighted candle in the windows as the cars pulled away.

A Guild Sunday School Project DENVER, INDIANA:

You printed in MISSIONS last winter an article about the Sunday school which the Denver Guild was conducting for the children of Tin Town, a huddle of shanties down along the Wabash River at Peru.



Brockport, N. Y., Guild with their Indian guests

This picture shows the pupils of that Sunday school. We brought them out to Denver, twenty-three of them, for Sunday school and morning worship at our church on November 20th. After the services we went to the home of one of our girls in the country where a beautiful dinner was prepared by the Guild girls and our hostess. The meal was served cafeteria style and plates were filled and refilled until everyone had all they could eat. The afternoon was spent in outdoor play, snowballing, etc., and games and music indoors.

A Belated House Party Report

The Guilds of Laramie and Cheyenne, Wyoming, had a glorious time at a joint House Party held at the Hynds Scout Lodge in the foothills of the Rockies. The setting among towering rocks and pine-clad hills is beautiful. Ten girls from each Chapter were in attendance.

In the early evening an inspiring Candle Service and Council was held in the Lodge. This was followed by a jolly time of singing around a huge campfire. The Laramie Guild took charge of a beautiful Sunrise Service of songs, prayer and a short play. The fellowship was wonderful, and we parted hoping to repeat the experience another year.

Find a Suggestion for Boys in this Report

MARY BACHELOR CHAPTER:

We are one of three Guilds in the Jefferson Avenue Church, Detroit, the Intermediate girls of our Sunday school. We are studying *Three Arrows* at our program meetings once a month. Then for our service meetings we have dressed fifteen small dolls, made twenty-six bean bags, a dozen scrap-books, stuffed and made twelve rabbits and ducks, and made stockings to be filled with candy for the Colored Christian Center. We challenged the boys to make our bean boards and they also made five other game boards. They took the ends out of orange crates, polished and painted them a bright red, and painted the numbers in yellow, which



From top to bottom: Circle of Light Guild, Calvary Church, Omaha; Wyoming House Party; Members of the Denver, Indiana, Guild, with some of their Sunday school pupils.

More Response from the W. W. G.!

On the Honor Roll—The Florence Matheweson Roddy Chapter of Portland, Me., with 10 new subscriptions, sent in by Miss Sadie Hider.

On the Loyalty List—The Tioga Chapter of the First Baptist Church of Tioga, Pa., with 5 new subscriptions sent in by Miss Carrie Benson.

Hundreds of chapters are working on this subscription campaign. Many have secured one and two and three new subscriptions. Are you also cooperating? This is YOUR magazine. Will you help bring it into thousands of other Baptist homes?

Send reports of subscriptions, requests for sample copies of the magazine, subscription blanks, etc., to

W. W. G. Subscription Department, MISSIONS
152 Madison Avenue **New York City**

certainly made some fine looking boards, much nicer than you could purchase at the stores. These articles were given to children who had no Christmas.

Our quota this year goes to Mary Murray in Montana and we will start gathering in the material for her at our next meeting.

GUILD VESPERS

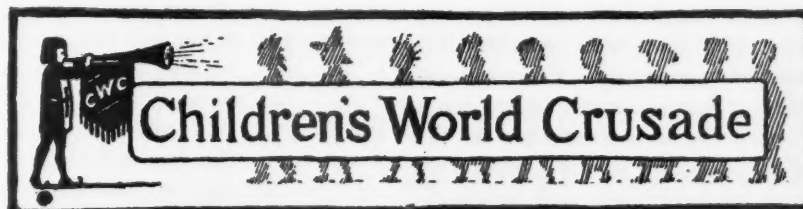
Reports of Vesper Services held December 4th have come from near and far and the programs were varied, original, and inspiring. In fairness to all, I am not printing any that were held in the U. S. A., but am giving you this one from Porto Rico where our Lydia Huber is such a loyal Guild booster. What do you think of an attendance of 300 in connection with one of our mission stations?—A. J. N.

Guild Vespers in Porto Rico

On Sunday afternoon, December 4th, the World Wide Guild of San Juan Baptist Church, Porto Rico, held its fifth annual Vesper service. The meeting was held, not in the local church, but in the Congregational Mission School auditorium in Santurce, thus making possible a wider influence. There were representatives present from many churches and institutions, and although it was a rainy afternoon about 300 were

present. This large group of young women was an impressive sight.

The program was led by the Guild of the Puerta de Tierra Baptist Church, with twenty-six present, all wearing their W. W. G. uniforms.



GOD'S CHILDREN

If ev'ry little child could see
 Our Saviour's shining face,
 I think that each one eagerly
 Would run to His embrace.

Though black the hand, red, brown,
 or white,

All hearts are just the same,
 Each one is precious in His sight,
 Each one He calls by name.

And those who hear in ev'ry land,
 With loyal hearts and true,
 Will grasp some little brother's
 hand,
 And lead him onward, too.

—Alfred R. Lincoln.

Rally Day, April 8

It has grown to be one of the much anticipated dates, this annual

After a piano solo the groups that rendered the program marched in singing the W. W. G. hymn. Following a period of meditation and silent worship, all joined in singing "I Would Be True" and then in prayer. The Guild girls recited in unison their Guild Covenant and sang "Follow the Gleam."

The president gave a message of welcome to all and the representatives of the various churches responded with salutations from their groups. The shield of the World Wide Guild was before the audience with its bright motto *Lealtad—Loyalty*. The pageant "The Challenge of the Cross" was most impressively presented. The Blanche Kellogg girls sang a beautiful anthem about Loyalty. As a closing hymn we sang "Living for Jesus," and with the pastor's prayer in our hearts we went out of the service, each of us surely more deeply consecrated to our Master.—Mrs. J. S. Hutchinson, Jr.

missionary rally for all Baptist boys and girls. They look forward to it eagerly and each year sees more churches entering into the plans and either arranging for a local rally for their own children or taking their children to the Association Rally, be it far or near. Of course, the bus or auto ride to a distant church with pennants flying and stickers pasted on the windshield and windows add to the jollity.

All plans should be heartily entered into by all participating churches. Therefore, they should all help make the plans. Every church should send a representative to the planning meeting with some suggestions for the program—a good story, exercise, song, or musical number that your children could do. Advertise it in the church two weeks in advance of the day.

The program may include whatever you wish, but one object of the rally is to check up on the activities of the year so there should be reports on the following: Number of books read, Honor Points won, money given to missions, Christmas boxes sent, attendance at rally from each group (some award is often given for the largest attendance from any church), etc.

This year we have had some interesting letters and stories from our special missionaries and they should be on the program. (See MISSIONS for November and December.) There has been unlimited opportunity for exhibit work this year, and that should be shown, Indian pottery, bead work, basketry, etc. The Picture Map of China would be exceedingly interesting if two or three children who have worked on it explain the special features, and have some specimens to exhibit of the industries pictured in the border. It is easy to find some rice bowls, lace, embroidery and carving. Why not have the children who give these explanations appear in Chinese costumes? Stories taken either from the study books of the year or the graded Sunday school missionary stories on the Indians will be appropriate, for children like to hear a good story retold. Or a missionary who speaks well to children may be the special feature, or the new stereopticon lecture on the children of Japan. If you would like a formal worship service, see the announcement of the Children's Service of Worship on these pages.

Mary L. Noble.

An Unusual Reading Contest Poster

We have had our prize book *Ling Yang*, read chapter by chapter during the worship period of the church school, junior department. I wish you could see the reading poster my assistant, Miss Harrington, made for us last year. Each reader was represented on the poster by a Bible or

book cut from construction paper with the name written on the front, the back being pasted to the poster. These opened, and inside was a white sheet of paper with the names of the books read by that person. As we had 128 readers, it meant that number of small books, and inside the titles of 576 books. We are very proud of the poster and also the reading done by the children that made such a poster possible.

We have been studying Indians this winter, having just closed a six-week session. We used materials from *Many Moons Ago and Now*, and *Children of the Great Spirit*. We are now studying China.

We have sent out fifteen scrap-books and 100 Christmas cards with Bible verses pasted over names and blotters on the backs. These went to two of our Indian stations.—Mrs. C. E. Hawkins, Mason City, Iowa.

SOME LITTLE FRIENDS IN ASSAM

By EDITH E. CRISSENBERRY

Perhaps you will be interested in becoming acquainted with some of the seventy active little Brownies in our Mission School Kindergarten in Nowgong, Assam.

That round-faced, curly-haired little Hindu lady is Bimola, the five-year-old daughter of the boarding master in the Government boys' high school. She is the most calm and serene child of her age that we have in school. Nothing seems to ever disturb her peace of mind or ruffle her temper. No task ever seems to daunt her. She has advanced rapidly to the highest groups in the kindergarten.

Next to Bimola sits Kaisen, a little Mohammedan girl, her home neighbor as well as her school neighbor.

Kaisen is equally bright and quick, but feels that she is responsible for the conduct of her classmates as well as for her own, and is over-zealous in reporting that "somebody is doing something." Another little Mohammedan girl in the group is Rubee. Rubee is really under school age but she has two sisters two and three years older than herself who come to school and Rubee insists on coming too. She is really one of the leaders in her group. Rubee's mother and father were longing for a son when Rubee was born, so they have bought her a little boy's suit of clothes and sometimes she comes to school arrayed in them, and with her shingled hair she looks for all the world like a twin brother of herself.



Dr. Dorothy Kinney and some of her little Assamese patients



Heralds and Crusaders, Guantanamo, Cuba



Crusaders at Campbellsport, Wis.

Ramzani, although older than Rubee, is much smaller. She is a little Mymensingh orphan who has been adopted by a Christian family in the town. The Mymensinghers are immigrant people who have in recent years come into the Nowgong District in great numbers and are developing the waste lands. Ramzani though small is mighty and no one ever dares impose upon her. Her hobby is "passing things" and when she is monitor woe to any one who tries to interfere with her duties and responsibilities. This morning she was passing the chalk, and Numal, a little boy about her own age but much larger, helped himself to a piece from the box. Ramzani's eyes flashed fire and she grabbed his hand and shouted to her teacher to see what Numal was doing. Numal has learned many boyish pranks from his four older brothers, one of them being to tease little girls, so he is quite frequently reported on by his little girl classmates. But he is never rude or unkind — only mischievous.

Amul is another interesting little lad, the son of our church treasurer, and has been coming to Sunday school for a long time. The sand-box and handwork are his special delight.

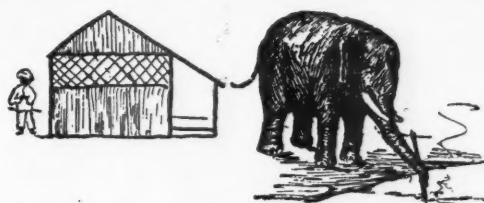
Three new little girls came into the boarding school as well as into the kindergarten this month. They are from a tea plantation in the district. Their parents are all employed on the plantation. The manager encouraged them to place their daughters in school and they brought them in well fitted with clothing, tin

trunks, combs, plates, and cups. Morium is from a Christian family, Sarala is from a Hindu family, and Narada is Mohammedan. But they all came into the Christian dormitory to live. The girls are about seven years old and enter into the life of the school with great zest. But last Sunday a messenger came in from the tea garden bringing a note from the manager saying that Sarola's father had been severely mauled and bitten by a tiger and was calling for his little girl and asked that she be granted leave to come home for a few days. She has not returned yet and we fear that she may not do

so even if her father should recover for he may be superstitious and think that this misfortune came upon him because he placed his daughter in a Christian boarding school.

They love to sing the old kindergarten favorites—"The Pigeon Song," "Here's a Ball for Baby," etc., and they are learning now from hearing the older girls sing, "Jesus is all the World to Me" and "Everybody Ought to Love Jesus."

At ten o'clock they start for home and make a pretty procession under the large bazaar umbrellas and rainbow-striped parasols.



Children's Service of Worship

In planning the World's Day of Prayer for this year, the Committee wished to have the children included and have arranged a Children's Service of Worship to be used on that day. However, it bears no date so it may be used at any time during the year. It is a formal service with a litany, brief periods for meditation and four condensed stories taken from *Merry-Go-Round*. It is printed in three colors and as each child is to have a copy, the colors will add to the attractiveness of the occasion.

Miss Margaret Applegarth and Miss Mary Moore prepared the pro-

gram and it may be ordered from the Department of Missionary Education, 152 Madison Avenue, New York, price 50c per hundred.

Boys' and Girls' Column

Washington, D. C.

Dear Miss Noble:

Crusader Company 21 of Temple Baptist Church recently celebrated their 15th anniversary with a social and dinner. There were thirty children and guests present. Games were enjoyed, followed by the dinner, at which the guest of honor was a real Indian princess.—Harry Newby.

◆ AROUND THE CONFERENCE TABLE ◆

"Pray It Through"

"He also told them a parable about the need of *always praying and never losing heart.*" Luke 18:1 (Moffatt).

"I say unto you, *what things soever ye desire when ye pray, believe that ye receive them and ye shall have them.*" Mark 11:24.

Why not *pray through* all our problems?

Pledge Sunday

March 12th is an important date in many of our Baptist churches. On that date the opportunity to express one's desire and ability to support the local church work and denominational missions for the year 1933-34 will be given, as the result of previously well-laid and carefully carried out plans for a church Every Member Canvass. Many women will have played a large part in the period of preparation and will be ready on Pledge Sunday to announce their intentions for the new denominational year beginning May 1st. May every Baptist woman do her utmost because the love of Christ constraineth her!

A Suggestion

A method by which a group of church women might increase interest in the Giver-of-Record plan has been suggested somewhat as follows: A poster in size to meet the need of a large or small church, with the Scripture text Ps. 68:11, American Standard Revised version, at the top. Lower on the poster place the words, "Givers of Record in this church are publishing the tidings, in this community, in America, and in foreign lands." Below this mark off three large spaces. At the top of each space use one of the following captions: "Women and Girls in this Church who are Givers of Record," "New Givers of Record secured during this Denominational Year," "Women and Girls in this Church who are not Givers of Record."

From magazine advertisements cut a sufficient number of heads of women to represent the required number for each space. By use of rubber cement or Denison's stamp hinges the heads may be placed under their proper caption and can be transferred from one space to another without injuring the poster. At the bottom of the poster place the definition of a Giver of Record as follows: "A Giver of Record is a person who so gives to local expenses and to denominational missions that her gifts may be recorded on the financial records of the church."

Church Attendance Urged

During this month many churches will gladly magnify the thought in the motto "March to Church in March" suggested by our President, Dr. C. Oscar Johnson. The members of women's missionary societies will render valuable assistance in helping their churches to realize the aim implied in the motto. They will help by encouraging their families and friends to be present in the Sunday and mid-week services; by helping to make a complete registration of all those who attend services during the month, and by personal visitation in the homes, especially reaching the elderly and ill members of the congregation. Much good might result also from a visitation to homes in blocks surrounding the church where many indifferent Baptists and non-Christians could be reached through a friendly call.

Larger Use of Silver Boxes

Information is coming to headquarters which gives assurance that the Silver Boxes are being used to a greater extent than ever. At first

some churches refused to take boxes because of the economic condition of many of their members, but word has now been received that in many of those churches individuals have agreed to use them. California reports having distributed 22,000 boxes, Michigan 13,500, and in Illinois boxes are in every church. If the complete record were in, no doubt, the number of boxes being used throughout our N. B. C. territory would amount to a surprisingly large figure. Two mottoes reported as being widely used are "a penny a meal" and "a box in every home."

The Modern Saloon

From a W. C. T. U. Bulletin

The claim that beer will bring back the saloon receives support from an unexpected source. A Chicago morning paper not only admits the saloon will return with beer, but seems to think the saloon is a benefit and that the Government should not interfere with its return.

In a Sunday edition the real estate editor described enthusiastically what he called "startling activity in brewery construction in Chicago," and pictured an architect's dream of the sort of saloon Chicago should have when, as, and if beer is legalized. The architect decked out his modern saloon with a lot of modernistic gewgaws, and to make it respectable he said, "It's going to be a place for all the family, including the children." Nice place for the babies with mother drunk and groveling on the pretty saloon floor. (For one-half the drunken women in London are drunk on beer in the English modern saloon.)

The trouble about the architect's saloon is that it is a saloon. Even architectural skill cannot camouflage the effects of alcohol. But at least it is refreshing to know that even the wettest of the wets admit the W. C. T. U. is right when it points out that modification of the Volstead Act means THE SALOON.

MISSIONS

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THE OPEN FORUM OF METHODS

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Literature Division, 152 Madison Avenue, New York, N. Y.

"Our Aeronautical Year"

The second prize for year books was awarded to the Woman's Society of the First Church, Santa Ana, California, for their program, "Our Aeronautical Year."

The year book is attractively bound and printed in blue, each page bearing a shadowy outline of an airplane. The title page has the following inscription: A Tri-motored Sea-Plane, *Spirit of Good Will*, will make monthly trips on the first Wednesday of each month. Each month's missionary program is in charge of a Pilot and a Navigator, and throughout the book other terms borrowed from aeronautics are used.

With two exceptions, the Society meets at 9:30 a.m. A period of industrial work is followed by a luncheon at 12 o'clock, which in turn is followed by Ground Work (Business Session), Tuning Up (Song Service), The Flight (Devotions), and The Landing Field (Missionary Program). In the following résumé of the monthly programs, the first topic relates to the devotional service and the second to the missionary program.

October: Founders' Luncheon, "Flying Orders," (Matthew 28:9); "Aces of Six Decades."

November: Pioneer Luncheon. "Flying Uncharted Territory," (Genesis 12:1-4); "The Covered Wagon Greets the Airplane."

December: Peace Luncheon, "Preparation," (Luke 2:8-14); "Round-the-World Friendship Fliers."

January: White Cross Luncheon, "Refueling," (1st John 3:12-24); "Wings of Mercy" (White Cross.)

February: This meeting was held in the afternoon and evening, with a Crusaders' Supper. The devotional theme was "Training," (Proverbs 22:6); the program theme was "Future Aviators" (C. W. C.).

March: Mandalay Luncheon, "The Costume," (Ephesians 6:11-18); "Field Inspection in Burma."

April: Reciprocity Luncheon, "Bad Weather Flying," (Deuteronomy 4:30-31); "An Ace from Burma—Mrs. J. H. Merriam."

Twenty-Six Memorial Subscriptions to "Missions"

Mrs. Sarah Wilks, a charter member of the Memorial Baptist Church, Brooklyn, N. Y., and a member of its Women's Union, died last spring, her 82nd year of age.



Sarah Wilks

For many years she was a reader of **MISSIONS** and was always urging others to read it. As a tribute to her memory, the president of the Women's Union, Mrs. A. W. Schuler, suggested that each member become a subscriber. In this way all would become acquainted with the magazine and would have a larger vision of Baptist missionary work and its needs. Each member of the union was given a small bank which was used during the summer months. In this way enough money was realized to provide 26 subscriptions.

May: This meeting also was held in the afternoon with a Comrades' Supper. The devotional topic was "Schooling," (2nd Timothy 2:15); the program theme was "Student Aviators" (W.W.G.).

June: Commencement Luncheon, "Flying by Sight," (Luke 21:36); "The Home Base."

July: Red, White and Blue Luncheon, "Flying by Compass," (Psalms 32:8); "Taking on New Passengers."

August, vacation month, is designated as "In the Hangar."

September: "Review of Reviews" Luncheon, "A Bird's Eye View," (Deuteronomy 34:1-4, Joshua 1:1, 6-9); "Annual Review and Inspection."

A reception in honor of the pastor and his wife, a courtesy dinner to the Men's Club, and a complimentary supper to the World Wide Guild are listed as special events.

"The Art of Christian Service"

The year book entered by the Woman's Society of the First Church, Providence, R. I., was awarded Honorable Mention. Open Forum readers will recall that it also furnished the idea from which the series "Arts and Crafts" was evolved.

In make-up the book is unique. Across the top of each page is printed the date, hour, and place of meeting. The center of the page is blank except for the words "If you wish the picture for this space come to the meeting or communicate with" (the chairman of the Fellowship Committee). On the lower part of the page appears the program title in bold-face type, followed by information concerning the speakers, special music, hostesses, etc. At each meeting the members were given small Perry pictures and gummed corners for mounting the picture in the proper space. At the end of the year each member had an illustrated book as a souvenir of the year's work.

The program topics, pictures, and other items of interest follow:

October: An open meeting in charge of members who had visited

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other churches during the summer. The topic, "The Art of Christian Service in the Church" is illustrated by Hoffman's picture "The Christ."

November: Gentlemen's night, with a special speaker on "The Art of Christian Service in Our Relations with Eastern Europe." Plockhurst's "The Good Shepherd" is the picture for this page.

December: "The Art of Christian Service in the Home Mission Field." Picture—"Christmas Chimes," by Blashfield.

January: Topic—"The Art of Christian Service Expressed Through Religious Pictures." Picture—Sichel's "Madonna and Child."

February: The Chairman of the Immigration Committee of the Local Red Cross Chapter spoke on "The Art of Christian Service at the Port." Picture—"Jesus by the Sea" by Bida.

March: "The Art of Christian Service on the Foreign Mission Field." Picture—"Sermon on the Mount" by Hoffman.

April: "The Art of Christian Service in the Business World." Picture—"Christ Knocking at the Door" by Hoffman.

May: "The Art of Christian Service Among Children." Picture—"Christ Blessing Little Children," by Plockhurst. A pageant, "This Youth," will be presented by the children of the Sunday school.

Two hostesses are appointed for each meeting. They are assisted by all members of the Society whose surnames begin with one of several designated letters. The church office sends to the hostesses the names of all women in their particular group,

making it possible for them to arrange for the necessary assistance.

The year book also contains a list of the officers and committees and the Constitution. See January, 1932, MISSIONS for more about the working plans of this Society.

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Seeing America

THE postponement, to 1934, of the Baptist World Congress scheduled for Berlin makes other vacation plans necessary for Baptists who had planned to go to Berlin next summer. Attention is therefore called to the "Seeing America" trip announced on the back cover.

Many readers of MISSIONS have visited Yellowstone and Glacier Parks. Others have yearned to see them, and especially Alaska, America's far north possession, where northern lights, midnight sun, Esquimaux and polar bears have their place. All will be included in the tour that has been planned. The trip will be a thoroughly enjoyable adventure with new comradeship, new friends, new sights, new horizons. Those unable to go will surely enjoy reading of the American West, of Alaska and the National Parks, traveling along with the party in fancy, at least.

First among white settlers in Alaska were Christian missionaries. Their works are still living. The party will pay its respects to some of the monuments to the devotion of the successful pioneer and present-day Alaskan missionaries. Brief calls will be made to the Indian church at Ketchikan, to the Presbyterian mission at Wrangell, to the "Sheldon-Jackson, Indian Training School" at Sitka and to the mission at Haines—all in Alaska.

Travel is a great educator, an inspiring adventure, an essential part of American life. The party will visit the World's Fair (Century of Progress) in Chicago and then will leave on the evening of June 25, for the Twin Cities and Yellowstone Park on the Burlington and Northern Pacific. Special Pullmans, a dining car, and an observation car have been reserved for that purpose. After seeing Old Faithful geyser, the Grand Canyon and other Yellowstone wonders, the group will go to Portland on the Northern Pacific, motor on the Columbia River Highway and then go to Seattle, city of hills and gateway to the Orient and Alaska.

From Pier 2, the party will sail on the S.S. *Alaska* of the Alaska Steamship Company through the sheltered Inside Passage to Victoria, B. C., to Ketchikan, Wrangell, Petersburg, Taku Glacier, Juneau, Haines,

Skagway and Sitka in Alaska. The steamer floats for eleven days between great mountain peaks and through peaceful canyons. After the cruise, our party will return from the North Pacific Coast on the Great

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A NEW MOVING PICTURE FILM, *Babes in Chinaland*, has been added to the Stereopticon Department's stock and Harry S. Myers says it will be ready for the use of Baptist churches in about a week. This movie gives an appealing picture of Chinese childhood and of mission kindergartens and primary schools similar to those maintained by our denomination.

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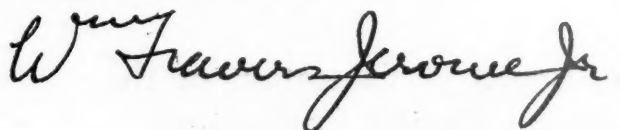
If you have not already received it there will shortly come to you the current issue of our paper, "Enlisted Men."

You will note that the major emphasis of this issue is laid upon the importance of the Every Member Canvass. I am taking the liberty of urging upon you the desirability of careful reading of "Enlisted Men," and am enclosing herewith a brief memorandum, developing from a little different angle the question of church finances for 1933. I think that you will agree that the work of the church must go on in bad times as well as good and that the men of the church must do their share, from both the financial and spiritual standpoints.

Will you not do everything possible towards forwarding a successful Every Member Canvass in your church for the coming fiscal year? It has been proved conclusively, even with present extraordinary conditions, by reports which we have received from churches in every section of the country and with every type of membership, large and small, that an Every Member Canvass, properly run over a period of years, succeeds not only in materially strengthening the finances of the church, but also, and this is, of course, the important thing, builds up the membership and the spiritual life, both of the church and of its constituency. I can speak from personal experience as regards my own church.

With best wishes, I am

Sincerely yours,



Chairman

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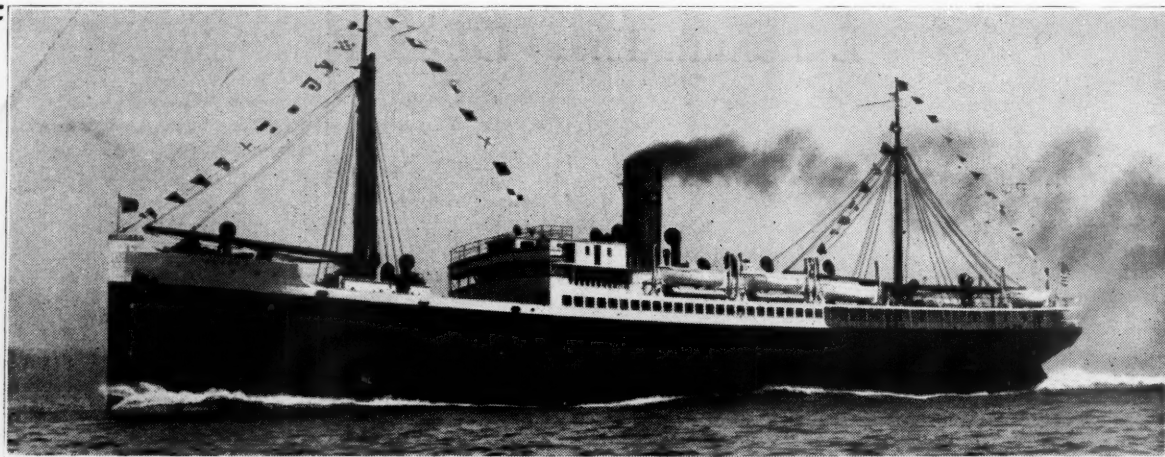
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